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Students of Bryn Mawr College

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THE COLLEGE NEWS

VOLUME XI NUMBER 12

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BRYN MAWR COLLEGE

MAY 3, 1990

Financial woes result in faculty depletion

BY RACHEL WINSTON

Faculty appointments. Sounds simple, right? A professor retires and the college fills the open position — no big deal? Not so simple.

Have you ever wondered who decides how many professors a department gets? Did you notice that many departments haven't been replacing professors once they retire? What about all those interdepartmental programs, how do they get professors? And how much do search committees care about diversity, anyway?

There are more people involved in the appointments process — and more issues at stake — than ever before in Bryn Mawr's history. Recent budget cutbacks, along with a real commitment to institutional diversity on the part of the Administration, have fundamentally altered the College's appointments philosophy. In the next ten years, Bryn Mawr will see a growth in the number of its interdepartmental programs, an increase in its academic and faculty coordination with Haverford, and virtually no growth in the size of its departments. Each of these

changes will affect the size of the faculty. There will be some painful compromises.

MONEY

The easiest way to explain the growing significance of the faculty appointments process is to take a look at Bryn Mawr's recent financial history. Not surprisingly, money plays a central role in many of the recent changes in the College's hiring practices.

In 1985, Bryn Mawr commissioned the Cambridge Associates, a financial consulting firm, "to study its current and projected financial picture and to offer

guidelines and recommendations for reaching and maintaining a state of financial health or 'equilibrium.'"

The Cambridge Report found that Bryn Mawr was spending too much money. Specifically, the College was draining the size of its endowment — a situation that threatened the college's long-term financial security. The Report's bottom line was that Bryn Mawr had to reduce the size of its total operating budget to preserve the size of its endowment. In response to this recommendation, the College's Board of Trustees called for a "five-year" plan to bring the College's

operations "within guidelines that [would] ensure the future fiscal health of the institution." In other words, the Trustees wanted a plan of budget cutbacks so the College would stop slicing into its endowment.

The Administration answered the Trustees' request with the Plan for Achieving Financial Equilibrium. Though the Plan considered cutbacks across academic as well as non-academic programming, its most significant proposal was the elimination of seven of the College's graduate programs: anthropol-
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Power and connection in International Feminism

BY BETH STROUD

Last week, two Third World feminists brought their challenging messages to the Bryn Mawr-Haverford community. On Wednesday, grassroots activist Joselina da Silva delivered a lecture entitled "The Myth of Racial Democracy and Development in Brazil," at Haverford. The following night, Asoke Banda-

rage gave a talk called "International Feminism" at Bryn Mawr.

Both talks were attended primarily by women of Color. There were about fifteen students at da Silva's lecture (and when da Silva said, "It's good to see that there are Brazilians here," a student responded, "They're all here.") Twenty-eight students and two professors, the majority being South Asian, came to hear Bandarage. This is unfortunate, as both of the speakers presented particularly important challenges to white liberal feminism.

Da Silva, an African-Brazilian woman, is a teacher and an activist in the Black Consciousness and Feminist movements in Brazil. This year, she is serving as a resident associate of the Third World Women's Project at the Institute for Foreign Policy Studies in Washington, D.C.. According to Giselle Mills, who introduced Da Silva, the Third World Women's Project was founded by a Chil-

ean human rights activist because women and children "are most affected by U.S. policy and yet the most powerless." The program has brought over thirty speakers to the United States from Africa, Asia and Latin America, in order to develop connections between women's movements at the community level.

"Brazil is known all over the world as the place where there is no racism, where Blacks and whites live peacefully hand in hand all over the country," said Da Silva. This, she explained, is the 'myth' of racial democracy. This myth prevents both Black and white people from naming and fighting racism. "If it's said that it's not a problem," she said, "you cannot fight against it."

About fifty per cent of the population of Brazil is Black; however, many Black people resist describing themselves as Black, even on a census form. The official figure is forty per cent, and Blacks are
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Solution or Dissolution?

BY MAGGIE J. KRALL
AND PATRICIA SAVOIE

Two of the few things that have prompted significant student concern or response this year are the growing frustration with the lack of diversity in a Bryn Mawr education and an increasingly vocalized discontent with the Dean's Office. Unfortunately, a great deal of the responsibility for finding solutions to these problems has been shrugged off by students, and handed over to the administration. These problems cannot and will not be solved to students' satisfaction if the administration makes these decisions.

Clearly students must act if we want

our needs to be met. As it stands, students are isolated from other members of our own community, due to the limited nature of interaction between students and faculty, staff, and graduate students. We listen to our professors' lectures, we ask staff members for toilet paper and cheese tortellini, and we pass graduate students in the computer center, but rarely do we engage in meaningful exchange outside the prescribed roles.

An attempt was made to create a structure to solve some of these problems, to create a community with a stronger sense of coherence. Last summer students received a letter from then SGA president Jaye Fox proposing a new system to help
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Harassment policy fails

BY ANNICK BARKER

During the week of April 23-April 27 the Affirmative Action Advisory Board's harassment policy was submitted for approval by the Association. The vote on policy, which was first introduced a year ago, failed to reach quorum. Karen Zatz, activities head and coordinator of the policy vote, suggested that the community's failure to pass the vote was due to a lack of awareness of the policy rather than a rejection of its content.

Initially, the policy raised many questions and its final draft was not presented until January of this year. Concern about the legality of the policy was intensified this summer with the federal decision that the University of Michigan's harassment policy violated the right

to free speech guaranteed by the First Amendment. Over the course of the first semester, Bryn Mawr's policy was revised to ensure its legality and to clarify its purpose.

According to Zatz, the delay in voting this semester was due largely to "communication problems." The final copy of the harassment policy was written during winter break; consequently, an SGA ballot was not mailed with the policy. Since then, voting has been pushed back due to SGA's own concerns regarding the policy and to the interruption of SGA elections in late March and early April. In spite of what appears to be indifference towards the policy, Zatz is not concerned about it passing during the re-vote which will take place during final registration next September.



Token humor for the final issue of the year: The Senior Class will demonstrate how to shed the patriarchal construct of clothing during the Senior Streak. Members of the class of 1988 are pictured here, so don't expect to identify current seniors. File photo.



CURRICULUM CHANGES, PROGRESS AND FAILURES:
Reconsidering the challenge of a multi-cultural education

see centerspread, pages 8 & 9

EDITORIAL

Keeping continuity through the summer

We're all getting tired. Really tired. September 1989 was a long nine months ago, and we've all struggled with many new ideas, written pages and pages, and most of us have consumed more caffeine than we care to consider. It's finally May, and the Class of '90 won't be worrying about summer storage this time around. But the rest of us are looking forward to three months of summer sun followed by another nine month run on the academic track. Understandably, most of us won't feel particularly inclined to think about Bryn Mawr and the difficulties here while we're enjoying those short months away. Unfortunately, it is highly probable that many of the ongoing problems at Bryn Mawr need extended, virtually uninterrupted thought and attention, the kind of consideration that we can't give them in a four year period punctuated by periods of absence and inactivity.

It is easy to see each of academic year as distinct units, separate entities that have little to do with each other. Each of those nine month chunks has its own special flavor, and each year we are at different levels in our education, dealing with different responsibilities. We cope with some of the problems that Bryn Mawr as an institution has as well as some of our own personal shortcomings insofar as it is necessary. We discuss one or two "issues of the year," usually managing to understand the major elements of the problem before leaving campus for the summer and pushing thoughts of school as far from our minds as possible. When we return each fall, we spend a few weeks adjusting to life at Bryn Mawr all over again, only to find the same problems that we left behind when we packed up in May. And by that time we have lost a lot of the ground we covered the preceding year.

Bryn Mawr is our community for four years of our lives. A conception of those four years as a whole and coherent unit is essential if we hope to shape this community for ourselves, if we hope to affect many of the permanent and important changes that we understand to be necessary. We couldn't complete our educations here if we weren't able to escape the intensity of this place for a few months every year — summer vacation is indispensable. But in the peace and quiet of July and August, far away from the wear and tear of life at Bryn Mawr, there lies a great opportunity for each of us to consider the progress we've made this past year, and to build on it rather than leave it behind. We need to be ready to begin immediately, even before registration is final in September.

White responses to t-shirt letter 'typical'

Mainly to the white undergraduate community:

I am not about to mince words or say anything pretty so if you wish to use that as an excuse to not listen to the content of this letter just stop reading now. Issues to be covered are: the white reactionary response pattern, May Day and cowardice.

When I first saw the May Day design I had what I think was/is a very common reaction for people of Color: "Yet another serene blond woman. Yippy. Yay. Yay." I shrugged my shoulders and didn't buy the t-shirt. Then some courageous (fool-hardy?) women of Color had the "gall" to actually put this sentiment in writing. I cringed because unless Bryn Mawr has greatly changed since I graduated, these women were inevitably going to be rewarded with a wave of white reactionaries. To my resigned disgust, I now see that the Bryn Mawr undergraduate community is true to form.

What I saw and read were unvaryingly classic. When a person of Color says "this system is not working for me" which in effect is what the letter over the t-shirt design said, the response generally tends to be white indignation, hurt, explanation, and/or advice. For those of you who aren't consciously acquainted with your patterns, they tend to be:

- I. a) anger: "How can you say that?"
- b) hurt: "Oh! I am so wounded that you said that!"
- II. denial: "It is not!" and/or "You don't understand."
- III. explanation: "It is actually this way..."
- IV. advice: "So, now that you are fully aware of my point of view, this is what you can do to correct yours."

Now emphasis may vary or the reaction may be done in a different order. On rare occasions, some particularly uncreative person may concentrate on only one step, but these are the essential ingredients. They are a verbose way of saying "I like the status quo. It does work for me, so if it doesn't work for you, shut up and pretend it does. Don't bother me." It shames me that this oh-so-liberal community still employs such mechanisms to sabotage real communication and development of real inclusivity. (I also think it telling that the above lineated steps are also used by men when women

assert themselves, by homophobes who wish gays would just stay in the closet, by Christians who like to think that Christmas [Christ-mass] includes everyone.)

What would a good response have been? Well, anything to the general effect of "I'm sorry. I didn't know. What is it that you are seeing that I am not? What can I and/or the white people of this community do to help rectify this?" Any and all of these statements would have communicated a commitment to an inclusive Bryn Mawr community, but if the authors of that letter ever got such a response it's news to me. Artist Holly Hutchison's response came the closest.

Then there is the naive misconception that May Day celebrates all women. Oh please! Only a white person could have come up with this. As you may have noticed, it makes me angry just thinking about anyone saying this. My freshman year, (Bryn Mawr's centennial year and Grand May Day), Grand May Day was referred to among some upperclasswomen of Color as Grand White Supremacist Day. One wears white, participates in a bunch of white European medieval traditions, and the white people sit out on the Green feeling pleased with themselves. This is the source of the problem around the May Day t-shirt design. Holly Hutchison, being the artist, honestly portrayed the heart of May Day. It isn't the t-shirt design itself that is the problem. It is May Day itself.

There has been an on-going fight against this white washing of Bryn Mawr's students of Color with little help or sympathy from white students. Last year, the Minority Coalition and the now defunct CORP passed out information on the wages and benefits of the primarily Black staff on May Day, which in other places is international workers' day. The wearing of bright colors has been another way of protesting. This has become a sort of tradition in its own right. In short, if May Day were not in fact let's-celebrate-whiteness day, then the International Day festivities would be synonymous with the May Day celebration. May Day is about and for white people. (My thanks to Elisabeth Friedman for this thought) At least be honest with yourselves, if nothing else.

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This is the last issue of The College News for the 1989-90 academic year. It is too early to begin submitting for the September issue, but hey! talk to us in the fall.

STATEMENT OF PURPOSE: The College News seeks to provide a forum for the students, faculty, administration, and staff of Bryn Mawr. The College News welcomes ideas and submissions from all members of the community, as well as from outside groups and individuals whose purpose or functions are connected to those of the College. The College News is a feminist paper and an advocacy journal committed to diversity, women's issues, providing a space for women's voices and promoting pluralism. While letters from men are accepted, all articles in The College News are written by women. Each article represents the views of its author, not necessarily those of the paper.

New humor magazine perpetuates misogyny

To the Community:

We realize that a lot of time and energy went into putting The Howl together and we're glad we now have a humor magazine on campus, but we were seriously disturbed by the first thing we saw upon opening the cover. We think there is nothing funny in the 'joke' about Kimberly Conrad-Hefner on the first page of the magazine. The supposedly funny caption to the photo did something a patriarchal society has been doing for years: it assumed things about a woman's intellectual and moral make up based on the way she looks and what she does with her body. The caption reads "We award to Mrs. Hefner the title of 'HONORARY MAWRTYR' for her firm commitment to feminism, the example she has set for young women worldwide, and for being a moral and ethical pillar of the community." The hostility in these words is shocking. Does THE HOWL think that we, as college students, know more about feminism than a model for Playboy? Feminism is not only for educated women, rich women, and women who choose to keep their clothes on.

Feminism is for all women. Feminism is about respect for all people and the choices they make. How does this woman's taking off her clothes in front of a camera tell us anything about her 'morals'? We can't believe that a women's college magazine made such elitist and

misogynistic assumptions. We doubt that The Howl knows anything about Ms Conrad-Hefner's politics, morality, or personal history. How do we know that she isn't a very ethical person, a feminist, and/or a pillar of the community? Perhaps she was judged on her husband's reputation. That sounds scarily familiar. Our patriarchal society, (which is composed of both men and women), historically bases women's worth on their husbands.

The Howl's intention may have been to condemn pornography, but instead it has made a personal attack on an individual. Please, as a community, let's decide to leave behind misogyny; let's stop hating women for their sexuality. To be considered sexual objects by the media and popular culture and then to be condemned for that very sexuality is a curse that all women must contend with. Fighting the cycle of sexism/misogyny/violence/pornography means making our feminism inclusive rather than exclusive of the women affected by this cycle; all women. Let's stop choosing scapegoats for our anger, and then saving feminism and respect for ourselves. Respect is a right of every human being. The Howl's personal attack against the intelligence and worth of this woman proves how much we all perpetuate sexism.

Diana Hortsch '93
Liz Talley '93

'Christians on Campus' abused their power as members of a majority religion

To the Community:

The weekend of April 13-15 anonymous "Christians on Campus" posted a series of signs regarding their celebration of Easter. This act was inappropriate in a community which claims to respect diversity and is dedicated to curbing the abuse of power by majority groups. I feel that the spirit in which these signs were posted is equivalent to the spirit in which the advertisements for the Paganism workshop were defaced. Whether or not these "Christians on Campus" intended these signs to be taken in such a light is debatable. It is obvious that they did not accept the responsibility a majority group has to think through the consequences of its actions and to act with the least abuse of power possible. Christianity is the most powerful religion in the US. Its existence is well known to every resident in America and the extent of its influence is undeniable. Nevertheless, these "Christians on Campus" seemed to feel it necessary to flaunt their power and redundantly proclaim their existence by posting signs which declared, "It's Friday, but Sunday is coming." The fact that these signs only make sense because everyone knows that particular Friday was Good Friday and that particular Sunday was Easter only serves to emphasize that such a declaration was unnecessary and such a display of power was seemingly spiteful. If the signs had said "Happy Easter" I would not have been angry. I would not have been able to share in their celebration; neither would I have felt as if someone had spit in my face. It was the "Christians' on Campus" insensitive choice of words that was so objectionable. Whether they in-

tended it or not, these signs came across as being threatening. Added to this was the huge sign hung above Pem Arch proclaiming, "Christ Is Risen Indeed." I would not have so resented this celebratory gesture if it had not been accompanied by the second batch of small signs that bore Bible verses, some of which implied condemnation of non-Christians: "That if you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved." These signs were not addressed to the Christian community at Bryn Mawr, but were addressed to the whole community by the "Christians on Campus." Such force-fed proselytizing and condemnation of others' beliefs borders on harassment.

Though the "Christians on Campus" have recently come forward, at the time that they posted the signs, they were anonymous. This fact contributes to my feeling that the signs constitute harassment. At Yule/Christmas, my friends and I wanted to hang stockings in the Erdman backsmoker. At the request of one of our Jewish friends who was fed up with the barrage of Christmas symbols, both religious and secular, which accompany the season, we made other less conspicuous arrangements to celebrate the holidays. Because the signs by the "Christians on Campus" were anonymous, we did not have a similar opportunity to express our hurt and anger at these acts. Because these people chose to be anonymous, they chose, perhaps inadvertently, to abuse their position of privilege and to disregard the feelings of others.

Kirsten Anderson, '91

Volunteers needed to help with barcoding effort as library automation proceeds

To the Community:

The Bryn Mawr College libraries are about to enter the final phase of a barcode labeling project begun in the summer of 1988. Barcoding of the remaining portions of Canaday and some departmental libraries will be done this summer. This represents a major stage in book preparation as we move closer to the installation of an automated system which will also link the Bryn Mawr College libraries with those of Haverford and Swarthmore Colleges.

During the two weeks of June 4-8 and June 11-15 the library staff will devote itself almost exclusively to barcoding. All Bryn Mawr College libraries and will remain open and books may be checked out from Canaday and the science libraries; however, Reference and Interlibrary Loan services will be suspended. We ask once more that you excuse any inconvenience as we take this important step

toward Tri-College Library Automation.

In 1988 and 1989 the library solicited widely for volunteers. We would like at this time to thank each member of the faculty, staff, and student body, as well as alumnae, former staff, retired faculty, and Friends of the Library, who enthusiastically volunteered so much time to the barcoding effort. Without your help and support so much could not already have been accomplished. The Library would also like to thank the College administration for allowing staff members to volunteer during regular business hours.

If you would like to help with this summer's barcoding effort, please get in touch with Florence Goff in Canaday, at 526-5277, immediately. No further announcements will be made. Volunteers work in three hour shifts, and you are asked to sign up for at least one shift.

The Library Staff

Do self-scheduled exams ease or increase anxiety?

BY JAMIE TORTORELLO
AND SHARI NEIER

Last year, one of us had an experience that reshaped the way we have both considered the honor code since then. It was 1:30 a.m., and Jamie had just finished her last exam. Her things were packed, and her mother was coming the next afternoon to pick her up. After finishing her exams on schedule, she felt relieved to be done. Her sense of relief, however, was short lived. Only a few minutes after she had finished, a classmate arrived at her door asking if she had completed the test. When Jamie replied that she had, the classmate asked, rather tentatively "you answered four questions, right?" Immediately, Jamie

became uneasy. Instructions had not been included on the test. The professor had told them the last week of classes how many questions to answer, and Jamie had thought that the number was three. Now, both women began to question their memories.

After searching for another classmate, Jamie decided at 2:30, to answer the fourth question in an extra forty-five minutes, and include a note to that effect. Although she was well prepared to take the test and felt comfortable with the fourth question, the circumstances had added so much pressure that she was close to tears when she sat down to write. The next morning when she talked to other students in the class, she found that they had all been equally puzzled. Their pro-



Traditions

Don't pass out on the Green

BY MANDY JONES
AND MARGOT HIPWELL
TRADITIONS MISTRESSES

Here we are in the College News office. Trapped. Like rats in a cage. Like raisins in a box of bran. Like a worm in a bottle of tequila. Which brings us to our subject. Alcohol. Beer. Booze. Jack Daniels. Blue Curacao. Bartles & James. Sex on the Beach. Iced tea, the Long Island kind. And our personal favorite, G&Ts. Which brings us to their ultimate ends. Stripping. Weaving. Wobbling. Falling. Puking. Crashing. Burning. Lying on the green, naked and depressed. With confused five-year-olds staring down at your pathetic, crumpled, inebriated body.

No, we're not talking about our own afterschool specials. We're talking about MAYDAY. And what you better not do, babe. Not in front of us, not in front of the trustees, not in front of small children, and not in front of 78-year-old grandparents. This is just an obnoxious, tactless note from us, two stressed-out, psychotic Tradishunz mistresses who have been working our butts off to make sure that all goes well on May Day.

We really hope that you have a great time this Sunday. We really hope that we don't have cardiac arrests this Sunday. So just remember that the Alcohol Policy doesn't stop for May Day, that drinking on the green can result in confrontations and hearings, and that you'll be missing a lot of fun if you choose the strawberry schnapps over the strawberries and cream.

OK. Now for some regular, non-alcoholic information.

— There will be a MANDATORY Maypole dancing rehearsal from 10am-12pm on Saturday, May 5th, on Merion

Green. Everyone who signed up and alternates should attend.

— Anyone interested in decorating the campus for May Day should meet us in the SGA office (Merion 1st floor) at 8:00pm, on Saturday, May 5th.

— T-Shirts (long-sleeved and short-sleeved white) will be sold at the Information Booth on May Day, as will buttons and balloons.

— Jeffrey Gaines, a solo guitarist, will be performing from 2pm-4pm on Merion Green on May Day.

— If you want a break from work, check out the AMAZING May Day Exhibit in Canaday Foyer. It will be up from May 1st to May 7th.

Again, we really hope that everyone has fun on Grand May Day. We'd like to take the time to thank the hordes of people who helped us through our semester of hell. We bow and grovel at the feet of Jo Ellen Parker, Howard Holden, Leo Dolenski, Caroline Rittenhouse, Varney Truscott, Mary Leahy, Lisa Zernicke, Susan Scott, Steve Green, Steve Heath, Dining Services, President McPherson, Sally Robinson, Florence Dorn, Elmo Stuck (from Costumes by Pierre), all the soph reps, and our own personal tradishunz lackeys, Courtney Gray and Tracy Trotter. We'd also like to thank the guys in the band, our agents, our producer, Kevin Costner for all the advice, Obediah for being so warm and fuzzy, Babyface Kernis for her loyalty to the Family, Victoria for her secrets, and Dionan.

So, bye. Take care. Don't write. Don't call. Just send money. We had fun. We hope you did, too. We did not do it for your cold roast chicken. We did it for your love. (We should have fought for the fowl.)

Ariadne Solter remembered

BY NATASHA SEAMAN

The sun was shining and birds were singing on Sunday morning, April 22nd, during the dedication of a flowering dogwood in memory of Ariadne Solter, class of 1991. About 50 people gathered together at the tree, which has been planted near Canaday Library.

Julianne Lucco, Kristen Williams, Mary Patterson McPherson and Karen Tidmarsh each shared stories about Ari, who was killed in an accident October 28, 1988. Kamala Jain (HC '90), recipient

of the 1989 Ariadne Solter Memorial Internship to study health care in a developing country, spoke about her experiences in Pakistan. There was joy in finding memories of Ari together on a spring morning, though the injustice of her death still weighs heavily on us all.

Julianne Lucco encouraged us all to visit the tree and spend time with it, and our memories. Even those who did not know Ari well should feel welcome to find a voice and an outlet for their grief at her loss, and feel themselves to be a part of our memory of her.

whole, was placed in jeopardy.

Now, a year later, going into our fourth Bryn Mawr exam period, we feel that this is the appropriate time to reflect on problems we see in the academic honor code and its implementation, and on what we can get out of the code despite its shortcomings.

Perhaps the greatest flaw in the academic honor code, as the previous example illustrates, is that the process of taking an exam is allowed to overshadow the content of the exam itself. Nightmarish exceptions aside, even a relatively uneventful exam period can be rendered overly tense by the process. In fact, both of us are nostalgic for our high school days of scheduled, proctored tests. Self-

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Honor Code stress

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scheduling gives us too much of a chance to constantly put off exams, through both procrastination, and what we call the "little-bit-more" phenomenon. Procrastination is simple. What starts out as plans to take the test Tuesday at 9:00 a.m. winds up, through over-sleeping and lots of television watching, being unplanned resignation to taking the test Thursday at 7:00 p.m. Even worse than procrastination is the "little-bit-more" phenomenon. The test is equally delayed because each time you plan to take it, you decide that a few hours' more studying would make all the difference. By Thursday at 7:00, you're ridiculously over-prepared, and too burnt out to study for the three other exams you have to take by Friday evening. In both of these cases, absolute deadlines would force us to pace ourselves, and consequently ease the tension that prolonged delays always seem to cause.

Even if you completely stick to your self-imposed schedule (a feat that neither of us has ever accomplished) the very act of planning out your own schedule and disciplining yourself to follow it takes time and energy that we would rather have for academics or simple relaxation. The process of test-taking is not worth that much attention.

Ironically, one major function of the honor code, therefore, has been to teach us a new respect for schedules and deadlines. Sometimes rules give us more freedom than we realize, while "freedom" imposes more constraints. Bryn Mawr has shown us that though there are certain limits that should be expanded, there are also those with which we are happy to live.

Accepting that we are going to create our own schedules, which we are, the self-scheduled exam system is a mockery of our so-called freedom and a de-

valuing of our code. Most of the rules and guidelines set up for exam taking serve to facilitate the process. Designated spaces and times with proctors present, for example, ensure that if a student receives an incomplete exam, she can fall back on an established procedure. This system allows administrators and students to learn from past mistakes and to treat all cases with equal fairness. Two specific rules, however, call into question whether this facilitation is a central motive or a fringe benefit of the self-scheduled exam system.

The first rule is "...the student should request permission from the instructor to make a personal copy of any work that must be sent through the mail. The honor code [including this rule] applies to all take-home exams and papers in lieu of exams."

What's wrong with having an "unauthorized" copy of your own work? The rule

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The cluster system: Abandoned by SGA before its purpose was even understood

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"forge a more inclusive community both among the undergraduate students as well as in our relations with the faculty, staff, administration, and graduate students." Included in the objectives of the proposed plan were to "provide more effective organization for campus political life and successful social and intellectual activities by increasing participation," and to "encourage a broader range of significant events oriented towards education and celebration of diversity and pluralism," with an emphasis on the cultural resources already available to us on campus, such as the Black Cultural Center at Perry House.

The system was to be based on a residential cluster system, creating four groups of dorms with roughly equal numbers of students. The letters suggested the creation of steering committees for each cluster, which might consist of dorm officers, customs people, HAs, graduate students, and faculty, administrative and staff members. Some of the possible cluster activities listed in the letter were large parties, film series, speakers, and dance and theatrical productions.

Students arrived in the fall to find brief notes about these newly formed clusters, and announcements of the barbecues and parties they were sponsoring, in the SGA minutes. There seemed to be little

or no discussion of the political, cultural, and intellectual goals of the original proposal. The situation did not improve. Soon these other aspects of the plan seemed to be almost totally forgotten. The preoccupation with social life had transformed the plan. Most students when asked to say the first thing that came to their minds upon hearing the word "cluster", would say "BAR-B-Q" (NB: even the dignified spelling "barbecue" had been lost to nine out of ten students). The clusters were perceived as entirely social units.

Had the original ideas and full range of possible activities been explored by students we may have found a successful, albeit rough, way to break down the boundaries established by the generally accepted roles of the various members of the community. The potential for expansion of community self-knowledge and interaction by even so simple an event as a film and ensuing discussion with participation representative of the entire institution is enormous.

At this point, the SGA discussion is geared toward the abolishment of the cluster system. It is disturbing that it is possible for a proposal that addresses so many of the weaknesses of this institution to be rejected though very few students are aware of the original goals of the cluster proposal. Without a clear sense of what was originally intended, we cannot even begin to discuss its merits or weaknesses. The fact that the idea has garnered strong faculty support makes it yet more distressing that the plan has received so little attention.

At the final SGA meeting of the year, on April 29th, many people were quick to acknowledge the importance of the ideas behind the cluster proposal. It was suggested that these concerns — most importantly the improvement of communication between members of the faculty, staff, administration and student body — be made a priority for the future. However, much of the conversation continued to be about social life. Acknowledging our problems is a crucial first step to finding solutions, but when the acknowledgement has a complacent quality and is not introduced to the student body at large precious little has been accomplished.

Perhaps the cluster system isn't the best way to proceed, but eliminating the plan without formulating an alternate proposal will leave us with nothing to work from when we return in the fall to find that the problems of the past years are still waiting to be solved.

— Denise K. Tuggle, '89

Alumna speaks out against racism and classism inherent in May Day

cued from page 2

Lastly, there is this anonymous letter writer to deal with. First of all, I think it is kind of humorous that she follows the steps of the white reactionary fairly closely. She tells us that she is "distressed" and finds the honest opinion of these Black women "discouraging." She goes on to explain to us poor ignorant people of Color why we shouldn't feel as we do, and concludes that we "should be working toward abolishing real and serious discrimination in areas that are of true importance, instead of expending energy on something as trivial as a t-shirt design." And the whole letter is a denial. To Ms Anonymous and anyone who agrees with her, I must ask: If the t-shirt design is so trivial then why has there been all this fuss in response to some people saying they didn't like it? And if "Bryn Mawr is first and foremost a community of women ... Therefore any woman should suffice to represent the expanded community of Bryn Mawr women," why are all of the designs invariably depicting white women?

Another white reactionary tactic is used in this letter that I haven't commented on, that is implying change is hopeless. "Even if a t-shirt could be drawn with thirty women, some group would be left out," she (or he) writes. I maintain that such a t-shirt would be a vast improvement over the present situation where only white women are depicted. Change is never hopeless, but our anonymous

writer implies that to try to include everyone would result in "each woman [attempting to be] her own personal 'community'." Therefore we should continue defining white women as the norm? What bunch of silliness!

I think this anonymous letter writer should take her (or his) own advice before offering it to women of Color. She should "expand [her] definition to include all of us a Bryn Mawr Women, regardless of our race or anything else that may make each of us different." However, as a multiple minority, I would change her "regardless of" to "with considerate acknowledgement of", because when differences are denied it is the minorities that suffer the most. White people, heterosexuals, men, Christians, the able-bodied, these people rarely need worry about being made invisible. While we're at it, if any woman can represent this "expanded community of Bryn Mawr women," then next year let's have a couple of Black lesbians in wheelchairs! (My thanks to Alison Bechtel for this idea.) I know this sounds like a joke, but it isn't.

Lastly, I wish to address Ms (or Mr.) Anonymous's reasoning for being anonymous. S/he writes that s/he has "relationships with some of the women who signed the April 5 letter and [s/he does] not wish to jeopardize those relationships by disagreeing with them in a public forum." I hope I never have relationships with people like our anonymous writer!

Maybe I am just picky, but I want enough respect from my friends regardless of race, religion, sexuality, etc. that they would express their feeling with me before going to the entire community with them! I want my friends to have enough courage to own their opinions regardless of how uncomfortable that is. Comfort is not the issue here, Ms/Mr. Anonymous, and I really don't care how uncomfortable you may be. I am committed to doing what it takes to make my community a better place for all. I am not primarily committed to my comfort! What is "unfortunate" is not that you cannot feel comfortable, but that you still feel comfortable enough to write this letter anonymously. And as far as jeopardizing relationships goes you have jeopardized more than just your relationship with them. Now, every one of the women who signed that letter has to assess all of her white friends, because you were too cowardly to own up to your own opinions. This does not appear to me to be conducive to settling the "current atmosphere at Bryn Mawr." Besides, if you think this year was tense, you are, in my opinion, spoiled rotten. Last year was tense. If you are, as I suspect, a frosh or a Ford, ask somebody about last year on this campus.

For those of you committed to read this whole letter and to actually think about it, I hope it has been informative.

International feminism: Hope for the planet

continued from page 1

considered a minority group.

The forms racism takes in Brazilian society, as da Silva described them, seem to correspond to the situation in the United States. The majority of Blacks live in poor areas and have limited access to education and job opportunities. In the media, Black men are portrayed as criminals, and Black women as servants or as exotic sexual objects. Many of the films and television shows are imported from the United States.

The educational system starts the process of selection early in life. There are fewer schools in the poor areas where the majority of Blacks live, and these schools are frequently plagued by strikes and shortages. Teachers tend to have lower expectations for Black pupils. Black history and culture are not taught in the schools, even though Black culture forms an integral part of Brazilian culture. "The system stimulates Blacks to drop out of the system," she said. Furthermore, in the competitive college entrance examinations, public-school educated Blacks are at a disadvantage as compared to wealthier white students, who have had access to private schools.

The myth of racial democracy, however, prevents recognition of the racism of the educational system. "It's never said," explained da Silva. "Because 'the system is open,' if a person doesn't pass, it's because she didn't study enough." She used the phrase 'blaming the victim,' and laughed, saying that North American audiences always respond to that phrase.

During the 1970's, Brazil's military government 'disappeared' large numbers of activists, decimating progressive organizations. Today, the process of depoliticization is slowly being reversed.

Da Silva's work focuses primarily on consciousness-raising. She described her work with women, explaining that women are often afraid of sitting and talking. "Some of them are neighbors for years, and they have never had a chance to talk, even to say good morning or good evening," she said. "If we sit down to talk about race, it's worse." Black women often resist acknowledging and talking about their Black heritage. She tries to encourage community women's groups to focus on specific projects, such as getting a hospital built in their community. This helps them to see that the government will not necessarily provide everything they need, and also that they have the power to "change their own reality."

Working with Black women who are already active in the Black Consciousness movement presents its own particular challenges. These are women who already have a consciousness of themselves as Black, and also have a political awareness, but, to quote da Silva, "Most of them don't realize how powerful they are as women." If a project is organized by eight women and two men, she said, it is the men who assume leadership of the group and communicate with the press — even though the women may have generated the original idea for the project and may have done most of the intellectual work.

"We come from a tradition of leadership as women," she said. In the period of persecution which immediately followed Brazil's abolition of slavery at the turn of the century, Blacks were often sheltered in houses run by women. In these houses, Blacks could not only hide themselves but also learn about their culture and religion, and organize themselves.

The candomblé movement, which teaches African religious ritual and ancestor worship, is also spreading. Women

have powerful roles in this religion. "This movement, which started with the people, is now all over Brazil," da Silva said. "We use the [candomblé] songs ... to organize the women at a community level ... The way to start the organization is through speech, through the power of speaking."

Da Silva sees great promise in teaching women to reclaim their power for leadership. "I always say we 'kind of' lost this leadership, because it is still inside us.

Most of the time we deny our leadership. We deny how powerful we can be as Black women. But there is still hope in Brazil, and especially for us, Black women, because we are more and more organized and more and more politicized."

While da Silva emphasized grassroots organization and individual consciousness raising, Asoke Bandarage placed feminism within a global context. "The postwar global and economic order is collapsing," she said. As the Cold War is ending, some historians call this period the "End of History." The events in Eastern Europe, the changes in the Soviet Union, and the defeat of the Sandinistas in Nicaragua are all seen as part of a global victory for U.S.-style democracy, a victory for middle-class peace and freedom.

"But is this truly the case?" she asked. She challenged the audience to take a more sober and critical look at the global situation. So-called 'low-intensity' wars are being fought in many poor sections of the world: in Central America, in the Middle East, in Southeast Asia and, to a certain extent, in South Asia. The military industry, which is the dominant sector of the world economy, produces weapons such as chemical and biological weapons systems, which are designed for these 'low-intensity' wars. These weapons are then used by Third World people against each other.

In these war-torn regions, disappearance and torture are common phenomena. "The populations are terrorized and silenced," she said. "It's not democracy but repression that is the pattern." She added that 'low-intensity' wars are not confined to the geographic Third World: in the United States, the ghettos are also war zones. "And there are daily killings," she said, "mostly of young black and Hispanic men, in the war zones in the U.S."

"I think we need to look beneath the surface, at the structure of violence and repression," she said. "We need to really question the End of History thesis — whether capitalism has really won, or if there is still hope for the planet."

When feminism is placed in this global context, certain aspects of women's situation have a terrifying importance. One such aspect is the feminization of poverty. According to a study commissioned by the United Nations in 1985, women — who comprise half of the population — perform two-thirds of the world's labor. They earn one-tenth of the world's money, and own one-hundredth of the world's wealth. "It is clear that women are at the bottom of this world order ... They are the beasts of burden," said Bandarage.

She emphasized the ways in which the

global crisis compounds its negative effects on women. In war zones: "Almost inevitably, invading armies rape women of the enemy group." In environmental crises: "When forests are cut down, it is the women whose work is increased."

Population control, as practiced in the Third World, is also taking some highly questionable forms. Bandarage specified the prescription of hormonal contraceptives for poor women in the Third World, contraceptives which have been out-

lawed in the United States. For poor women of color, the risk to women's lives is thought to be outweighed by the need to curb population growth. Western women, she noted, are also used for experimentation — but in the West, the goal is to in-

crease fertility, not to control it. The double standard with respect to human lives is frighteningly clear.

Domestic violence may be increasing, or may simply be better reported than in the past. Bandarage quoted a chilling list of statistics, including the following: In the United States, a woman is beaten every fifteen seconds, and four women are killed by domestic violence every day. Forty-four percent of men in Nicaragua admitted to beating their wives. Seventy-seven percent of all crimes in Peru are cases of domestic violence. In India, dowry deaths and female infanticide are on the rise. These and other statistics show that the violence of our global society is realized, day after day,

on the most intimate and interpersonal level.

Bandarage was an undergraduate at Bryn Mawr, where she was introduced to Women's Studies in a course taught by Kate Millet, the author of "Sexual Politics." "I was both enlightened by it and alienated by it," she said, "and the latter was because the emphasis was, of course, a very white middle class one ... So much of feminism that gets talked about is that of the liberal feminists." She defined liberal feminists as those who seek advancement within the status quo, and stated that the result of this kind of feminism is the 'superwoman' syndrome. "Does this model represent freedom?" she asked. "Or is it an imposition of additional burdens on the woman?"

What is needed is not the incorporation of more women into the present power structure, but a paradigm shift, a shift to a more egalitarian society. We need to end the pattern of dominance over the earth, of valuing reason over emotion and intuition, of the cash nexus over the human nexus. Bandarage spoke of grassroots women's movements all over the world, including the Comadres in El Salvador and the Madres de la Plaza de Mayo in Argentina. These are women, she said, who are standing up as mothers against repressive governments; they are projecting the power of motherhood into a political space. As feminists who are privileged, we must constantly ask ourselves what our relationship is to these grassroots women.

Being privileged, we stand to give up many things. But the system of oppression is rendered unstable by the vast numbers of people who have no reason to let it continue. "Whether it's the grapes we eat or the clothes we wear, everything comes to us through a chain of exploitation ... But the vast majority of the world's population has been turned into a surplus population with no stake in the status quo."

Powerful lessons and difficult challenges: living with AIDS

BY KELLY LOVE
AND JULIANNE LUCCO

A panel of people living with AIDS/HIV spoke on campus on Wednesday, April 18, to share their experiences as people who have AIDS or are HIV positive. Their primary goals are to educate people about misconceptions about the disease and about what it means to live with AIDS. The panel was sponsored by ASAP (Achieve Substance Abuse Prevention), and featured four people from the organization "We The People," an organization providing support, resources, and education for people living with the HIV virus to any degree. "We The People" is completely run by people living with AIDS themselves.

The talk began with each member of the panel speaking a bit about his or her personal experience. Though the four had very diverse experiences, there were common themes that came out in the discussion. One point that came up repeatedly was the discrimination faced by people who are HIV positive. This happens both in concrete ways, such as increased difficulty in finding housing or medical practitioners willing to treat them for routine things (particularly dentists, as it so happens), and in the treatment they receive from people who know or think they have AIDS. Strangers are often fearful, hostile, and rejecting of people who are HIV positive, and many people with AIDS or HIV are rejected by family or friends. Of the four speakers, only one had been given thorough counseling and education when he was found

to be HIV positive. The others had been told little or nothing about the disease or what it might mean to live with AIDS. The woman speaker had even been tested without her knowledge or consent.

Another common theme was depression or suicide. Every speaker mentioned the depression that comes with the knowledge that they have a disease that is known to be fatal. Every speaker had considered suicide at some point after learning that they were HIV positive. In spite of this, the real message of the discussion was one of hope. All of the speakers emphasized that living with AIDS/HIV has taught them the importance of valuing life while we're alive. None of them are willing to let the disease interfere with the fact that they are still alive, and can enjoy life and live fully.

One of the biggest ways that a difference can be brought about in the quality of societal treatment of people living with AIDS is for attitudes about the disease to change. Not all people who are HIV positive have symptoms, and one of the men speaking emphasized that though he has tested positive for the HIV virus, he is not sick. He has experienced no health problems since becoming HIV positive five years ago.

If people can lose their irrational fear of AIDS, and become educated about what it really means to live with AIDS, then people living with AIDS would find it much easier to continue living their lives while they are healthy, and get the proper treatment, both medical and social, when they become sick.

Symposium attacks U.S. policy of tyranny in Central America

BY MAGGIE J. KRALL
AND PATRICIA SAVOIE

Haverford College held a symposium titled "Towards Peace and Security in Central America" on April 20th and 21st. The focus of this article will be on the opening address and the first two panels, and will not include a discussion of the later panels, "Regional Resolutions to the Conflict" and "U.S. and Central America in the Post Cold War Era."

The conference began on Friday night with an address by keynote speaker Robert White, former U.S. ambassador to Latin America, currently president of the International Center for Development Policy. White has worked extensively in Latin America: in Paraguay, El Salvador, Honduras, and Nicaragua. White's focus of attention was on the misuse of U.S. power in Central America. He prefaced his remarks by saying, "I speak to you from the point of view of liberal internationalism. By liberal internationalism I mean that the U.S. should manage its own affairs primarily so that it can lead in the slow ambiguous work of leading toward international peace."

He conjectured that success doesn't depend on mindless intervention, and that views of the United States as a "city upon a hill", as the guardian of world democracy, and as free from the constraints of law and ethics, are outdated and dangerous to world order. He noted

that what the U.S. has "stated to the world is that international law, international treaties, and even our own constitution do not act as checks to U.S. power."

He attacked the recent U.S. invasion of Panama, stating that "by our own misguided policies, we have come very close to ruining the economy of Panama," pointing to the 35% rate of unemployment in that country now. He spoke also of U.S. relations with Cuba as poorly managed, an opinion echoed by other experts later in the conference, and said, "I think change can come to Cuba in a civilized way if the U.S. would try, not to wreck all that has gone on before, but to open up cultural and economic diplomatic relations with Cuba."

He moved then to a general discussion of the situations within Nicaragua and El Salvador. He found the recent election process in Nicaragua hopeful in that it was peaceful and the results were accepted without a struggle. Remarking on the election of Violeta Barrios de Chamorro to the presidency, White said, "I think that the people in Nicaragua finally voted to end their suffering." Noting that the Sandinistas are stepping down from the top positions of power with their strength still intact — they remain the most powerful party in Nicaragua with a popular backing of 41% — he predicted that within five years the Sandinistas will return to power.

White believes that the situation in El Salvador is "hopeful", but is "afraid that there is more optimism than is justified." Though the current democratically elected president of El Salvador, Alfredo Cristiani, believes in negotiations as a way to end the conflict there, military control has been a reality in El Salvador since 1934. For White these two conditions are entirely incompatible, and he remarked that "everything can be solved by political process and election, but the military must be reduced, cleansed of those with no regard for human rights, and brought under the law."

While White states that he does not support U.S. aid to El Salvador, he thinks that completely cutting off all aid now would be a mistake. He pointed out that an end to aid would mean an end to El Salvadorean ties to the U.S., and that there would no longer be U.S. advisors in El Salvador, which he believes would allow the army to recover the effectiveness that they had in the past, and inflict even greater harm within the country.

To concerns voiced by a member of the audience that we've "helped" enough, that we are supporting murder and destruction and that we should stop all funding right now, White said, "I'm very glad that you said that. Your position anchors my moderate one." He also voiced his opinion that, "if you're going to have a cause, you don't further that cause by making blanket statements. You need to be convincing to others."

When another audience member reiterated, with slightly stronger language, the need to stop all aid, White responded as strongly with, "I am here to give you an analysis, not to join with you in cheering for a cause."

The first panel discussion on Saturday morning was "The United States and Central America." Speakers included William Ascher from Duke University, Lars Schoultz of the University of North Carolina, and retired Colonel Lawrence Tracy, former staff member in the Office of Public Diplomacy in the State Department.

Ascher addressed some of the complexity of U.S. economic aid to Central American countries. He firmly believes that it is important to continue assisting Latin American economies with loans and grants as well as trade, but thinks it is necessary to find ways of doing so without condoning those governments which maintain policies the U.S. does not support. The way to do this, said Ascher, is to impose conditionality, meaning simply to stipulate that certain conditions be met if loans are to be given.

Conditionality is dangerous, however, in that it can lead to the continuation of the heavy handed hegemonic role the U.S. has frequently taken in Central America. The difficulty, according to Ascher, is to find a way to affect change without practicing imperialism. The solution, he said, is to become involved in multilateral lending; to have conditions set through multinational agreement, rather than imposed solely by the United States. Ascher did not have much hope, however, that the U.S. would adopt a multilateral plan, primarily because of the current and historical perception of Latin America by the U.S. government which justifies many imperialist practices; the invasion of Panama provides recent evidence that the U.S. government looks on Latin America as its own backyard.

Lars Schoultz picked up on Ascher's comments agreeing that there needs to be a change in U.S. policy. His thesis was that all of the traditional ways of looking at Latin America are no longer valid. (Unfortunately, he failed to discuss whether they had ever been truly justifiable.) Schoultz sketched out the paradigm that has ruled U.S. policy since the

early 19th century. This paradigm, known as strategic denial, is essentially the view that the U.S. has rights to all the territory in this hemisphere by virtue of the need for defense against extra-hemispheric rivals.

Strategic denial is no longer valid, claimed Schoultz, for two reasons. First, the policy making process in the U.S. is more democratized than it once was and there is a great deal of pressure being put on the government by the people to abandon the paradigm. Second, the nature of warfare has changed drastically since the early nineteenth century. With long range missiles and other technologically advanced weapons, geography is less important than it once was, and strategic denial is outmoded.

Schoultz went on to comment on what he sees as the new paradigm, one which is based on a negative image of Latin American culture. The U.S. government, he said, is using certain stereotypes such as laziness and womanizing and problems such as drug trafficking, unstable governments and human rights violations to claim that Latin American culture is inferior and that the presence of the U.S. in Central America is thereby justified.

Not wanting to conclude on a pessimistic note Schoultz said that hope lies in the fact that not all U.S. citizens view Latin American culture in this way, and that they may be able to pressure the government away from the new paradigm as they did from the old.

The third and final speaker of the morning panel, Colonel Lawrence Tracy, was good humored, saying that he knew he was expected to justify the stances of the Reagan and Bush administrations and that he was used to being the token conservative on panels such as this. He did not, however, completely take on the part. Much of his discussion was spent criticizing the Bush administration, calling it extremely weak with regard to Latin American policy. Because of all that is happening in the U.S.S.R. and Eastern Europe it is relatively easy for Latin America to be relegated to the back burner.

Tracy criticized each of the members of the Bush administration who are in a position to guide Latin American policy, particularly the Assistant Secretary of State for Inter-American Affairs, Bernie Aronson, whose failings include, among others, that he speaks no Spanish. The panel was unanimous in criticizing Aronson, but the Secretary is receiving widespread approval by members of the administration and both parties of the Congress according to an article in The New York Times on April 24th. Aronson is credited by supporters with playing a strong role in achieving a bipartisan policy with Congress in Nicaragua, for handling relations with Latin America after the invasion of Panama, and for helping avert a right wing coup in Guatemala.

Following the discussion of the United States and Central America was a forum on relations between Cuba and Central America. The panel was composed of Jose Antonio Arbez of the Cuban Interests Section, Enrique Baloyra from the University of Miami, and Wayne Smith of Johns Hopkins University. Their presentations focused on the structural elements that condition and determine the role of Cuba in Central America, one of the most important of these being the U.S. treatment of Cuba.

One of the primary problems that Cuba has had in continuing relations with Central America is one of the same that the U.S. has had, in that it has been committed to one of two sides, and has established unique, fraternal and internationalistic relationships that are viewed

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HPV: an STD for the 1990's

BY MARY ANN GALLO

My mother prides herself on being my personal research department, providing me with all of the pertinent information in magazines and newspapers that I must be missing here, in my insular college environment. One of her favorite subjects is birth control and safe sex. I recently received an article from her which really shook me up. It was the cover story from The L.A. Times Magazine. Gracing the cover is a traditional picture of Adam & Eve. Superimposed over their clasped hands is a framed picture of a cluster of some abnormal cells. The title reads, "Dangerous Liaisons: Sex spreads it, nothing cures it and the result can be cancer. The facts behind a mysterious virus called HPV." Gulp. "What now?" I wondered.

As I began reading the article, which heralds HPV as the possible "venereal disease of the 1990s," I discovered that this "new" disease is not so very mysterious. The virus's most common symptom is genital warts, a STD which has been around for centuries. It was only recently that venereal warts were linked to other viruses. There are about 60 viruses in the HPV family and one third of these cause visible symptoms including: genital warts, and cell changes, primarily on a woman's cervix, which can be pre-cancerous. Occasionally, the cancerous strains of the virus can cause genital cancer in both men and women, but much more common is cervical cancer which poses a serious threat to a woman's ability to reproduce and sometimes her life itself. Most people infected with HPV do not carry the pre-cancerous virus.

The visible symptoms can be treated. The warts or lesions which occur on the vulva, vagina, cervix and anus of women and the penis, scrotum and anus of men, are burned or frozen off or are treated with laser surgery. However, the treatments are uncomfortable or painful and often have to be repeated frequently. And while the visible signs are cleared up, it is believed that the virus is never eliminated from the body but is controlled by the immune system. Genital

warts may also occur (rarely) in the mouth or throat from oral sex. The virus may be passed from mother to infant during childbirth.

Health centers and hospitals are reporting a dramatic rise in patients carrying HPV. Health practitioners say that they are seeing new cases every day. It is estimated that between one and three million Americans are affected by it annually, most of them teenagers and young adults. At the University of Pennsylvania, the number of cases is so high that their health center has begun its own research study. The best way to prevent contracting HPV is by the use of condoms in conjunction with a spermicide containing nonoxonyl-9.

However, the virus can travel through unprotected crotch areas, so nothing is certain. There is no documented information on transmission between same-sex partners but caution is advisable, especially for bisexuals. It is extremely important to have regular examinations by a doctor or nurse practitioner and women should have annual Pap smears. Genital self-examinations are also advisable. The warts look like small bumps or can take on a white, cauliflower-like appearance. More information is available through college health services.

Most important for the prevention and treatment of HPV is awareness and communication. I know that it is somewhat out of vogue to suggest that people get to know each other before going to bed together, but new partners are uncomfortable enough as it is talking about past relationships, let alone admitting to having had an STD which may be communicated regardless of any precautions taken.

In a close and comfortable relationship, it would also be easier to deal with the emotional and physical repercussions of having HPV. Still, college students are wont to have the occasional fling and practicing safe sex is the best measure we can take against contracting HPV, AIDS and other STDs. Health centers often have signs which advise to "Love carefully." I shall put love aside and suggest that we all "Screw Carefully."

Pro-choice students:

Don't forget to vote in the Pennsylvania primary on Tuesday, May 15

All students registered at their Bryn Mawr College address vote at Lower Merion Baptist Church at the corner of Roberts and Old Gulph roads in Bryn Mawr. If you walk out of the Campus Center Parking Lot, as though you are going to English House, keep walking along the side of the road down hill — away from Erdman and towards the Gym or Brecon — and you will see the church at the corner.

Polling hours are from 7am to 8pm.

Howard Harrison

Howard Harrison is running uncontested as a pro-choice Democrat in the 149th Legislative District, which includes all Bryn Mawr College residents. He is currently President of the Board of Directors of Planned Parenthood of Southeastern Pennsylvania. A long-time pro-choice advocate, Harrison is equally adamant that Pennsylvania provide more funding for family planning in a concerted effort to end unwanted pregnancies. Harrison identifies reproductive rights, environmental and land-use concerns, and state fiscal responsibility as his three major priorities.

Harrison was a Senior Trust Officer at the Philadelphia National Bank. He is with the law firm of Erskine, Wolfson and Harrison in Philadelphia where he specializes in probate law. He has served on the board of directors of Gaudenzia House, which operates programs in drug and alcohol rehabilitation, and Voy-

age House, which provides shelter and counseling for runaway children. After attending Villanova Law school, from which he graduated in 1977, Harrison represented handi-



capped children in need of special education and he has continuously represented abused and neglected children as a volunteer attorney for the Support Center for Child Advocates. He is also on the Advisory Board to the Women's Law Project.

Gubernatorial Candidates

In the gubernatorial primary, the pro-choice candidates will be:

—Democrat challenger to incumbent William Casey, **Phil Berg**. Berg is a lawyer who has supported pro-choice activists on several occasions, but who is for the most part not considered a viable candidate because of a late and not very well-supported entry into the gubernatorial race. (Pro-choice students who are registered Democrats should vote for him in the primary though.)

—Pro-choice Republican **Barbara Hafer** who is currently the Auditor General of Pennsylvania and who has been honored with 13 awards

from various governmental, community, and women's organizations in Pennsylvania.

Information for the candidates for State Representative is compiled from packets sent by the candidates. The information regarding the gubernatorial candidates is from articles and interviews with pro-choice activists in the Philadelphia, Delaware, and Montgomery County areas. This information was compiled by Laura van Straaten for the Bryn Mawr and Haverford Coalition for Reproductive Rights. For further information, call either the numbers listed above, or Laura van Straaten at 526-7543.

You must be registered to vote in Pennsylvania in order to vote in the Pennsylvania primary. Bryn Mawr College students will be voting for State Representative for the 149th legislative district. Remember, in the primary, you may only vote for candidates in the party under which you are registered. For the general elections in November, you may reregister under a different party and you may cross party lines to vote.

If you registered or re-registered recently, you should have received your voter registration card in the mail. If, for some reason, you have not received verification of your voting status, or for further information, call the Montgomery Board of Elections at 278-3275. The phone number of Lower Merion Baptist Church is 525-1855 or 525-5758.

Ellen Harley

Ellen Harley is the pro-choice Republican challenger for the 149th district. Harley holds a master's degree in City and Regional Planning from the University of Pennsylvania. She has worked in real estate, securities, and financial consulting. Harley was the author of a study on the preservation of open space and growth management which provided support for a recently enacted environmental protection ordinance in Lower Merion Township. Harley also co-authored a recent study on affordable housing in Montgomery County. The study, sponsored by the League of Women Voters, focused on supply and availability of housing for middle-income families and first-time home buyers.

Harley identifies her priorities as reproductive rights for women, growth management and preservation of open space and housing, cutting down big government, and

judicial reform. Unlike many other public officials, she believes that since legislators receive a full-time salary, it is her duty to represent her district



on a full-time basis. Harley is a member of The League of Women Voters of Lower Merion and Narberth, the American Planning Association, the National Wildlife Federation, and Planned Parenthood of Southeastern Pennsylvania.

Rethinking Rape: A Reality in Our Lives, On Our Campus

BY THEA GRAY

On a campus where every week is an "Awareness Week" and vampire postings are nearing epidemic proportions, Rape Awareness Week sponsored by the Rape Awareness Project was a topic with an importance few could debate.

RAP's Rape Awareness Week was well organized, smoothly executed, and understandably affected many members of the community. The thin purple ribbons provided to honor the victims and survivors of rape, sexual harassment and battering quickly ran out. Haverford's Feminist Alliance donated the Rape Culture Project, a display of ads and articles from fashion magazines, pieces of board games, lines from songs, and pages from romance novels and porn magazines pointing to the saturation of

society with dangerous gender stereotyping and violent attitudes towards women. A comment book was nearby, into which women and men wrote frustrated and angry words.

On Tuesday night, Ellie DiLapi, the director of Penn's Women's Center and a well recognized feminist scholar spoke about acquaintance rape and how it is dealt with, or not, on campuses. Again the turnout reflected a student concern with these issues. The video "Rethinking Rape," which looked at the experiences of rape survivors and addressed rape culture, received a crowd of comparable size on Wednesday night.

The rally in front of the Campus Center drew well over a hundred women and men who listened as woman after woman took the mike, speaking out against rape.

Most women recounted their own stories of rape and sexual harassment. They spoke out against the fear, against the shame and humiliation, and against the rape of the mind society inflicts upon the rape survivor once the initial violation has taken place. Many spoke of having lost something; of having a part of them taken away, or of having seen their friends, lovers, mothers and sisters change after they were sexually assaulted. Still others spoke of reclaiming themselves, their bodies, their sexuality, and of surviving. One man spoke; Stanley Clawar, the teacher of Bryn Mawr's self defense class encouraged women to be confident of their body's capabilities, and thanked the female students for accepting him and allowing him to teach self defense.

Even fully aware of the statistic that

one in three women will be raped during her lifetime, to see friends, women from classes and from down the hall get up with resolve to tell their story is a sobering and frightening experience. They are not alone. You are not alone. One in three. Three hundred and ninety-eight women of our current undergraduate population have been or will be raped.

The rally ended with Fosca XXXX's powerful voice leading into the Take Back the Night march around the campus. Women and men marched to reclaim symbolically the territory between Brecon and Perry House. The candles carried burned through the darkness for the victims who could not be there and for the survivors who walk among us. Voices sang and shouted for strength, and for the day when women will not have to be afraid.

Problems and changes: redefini

Cutbacks destabilize departments

continued from page 1

ogy, English, French, history, philosophy, sociology, and Spanish. This cutback grew out of the Cambridge Report's observation that Bryn Mawr was attempting to operate a huge number of graduate programs given its small size, posing a large financial burden for the College. The Plan also called for a reduction in the number of faculty "through the natural process of attrition," and an increase in the College's undergraduate enrollment.

In an interesting paradox, the Plan's authors noted that, though one of its reasons for wanting to achieve financial equilibrium was to provide greater financial security for faculty salaries and research funding, in order to do so, it would have to decrease the number of faculty college-wide, along with graduate programs that were highly-valued for their research orientation. Nevertheless, the Plan was adopted by the Board of Trustees in 1987 — and, in many ways, the College has been adjusting ever since.

DEPARTMENT SIZES, PROGRAM CHANGES, AND PRIORITIES

In the past twenty years, Bryn Mawr experienced its heyday as far as department expansion is concerned. A myriad of program initiatives were undertaken within various departments, along with an increase in the number of faculty. Today, this is no longer the case — largely due to the effects of the five-year plan. Essentially, there just isn't enough money to implement new programs, hire new faculty, and expand the number of course offerings.

"It's a zero-sum game," explains professor

Stephen Salkever of the Appointments Committee. "If something is added, then something will be taken away."

With the smaller department sizes, each new faculty appointment can have a significant effect on the focus of a particular department. A newly hired professor with an unusual specialty can broaden the type of courses a particular department is able to offer. Interdepartmental programs also have a big stake in new appointments. Faculty involved in programs such as the interdisciplinary Feminism and Gender Studies concentration draw from various departments throughout the College. They may see a new faculty opening in an allied department as a potential opening for a Women's Studies lecturer, as well as an addition to the department itself. The administration's commitment to diversify the faculty also factors into a hiring decision. All these legitimate interests, combined with the school's slowed growth, create an atmosphere in which new faculty become something of a precious commodity.

"We're trying to get people who wear twelve different hats," notes President of the Self-Government Association Catie Hancock.

Indeed, the majority of faculty, students, and administrators interviewed for this article agree that Bryn Mawr's hiring decisions are extremely difficult. The Administration has taken several steps designed to address this problem.

Working in conjunction with Joyce Miller, Director of the Office for Institutional Diversity, the Provost, the President, and the Appointments Committee have created mandatory Minority Recruitment Guidelines.

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Negotiating the Pros and Cons of the Diversity Requirement

BY NATASHA SEAMAN

The first time I heard about the diversity requirement was on one of those hot sticky nights of Customs Week, at a dorm meeting. We were talking about the curriculum, and someone said "And there's the possibility that we might have a diversity requirement, and..." The rest of the sentence was drowned out by groans of the upperclasswomen at the meeting. The diversity requirement had been up for vote in 1987, when it failed. The issue had no doubt been argued to death that year, and later discussion of it always met with similar reactions as at the dorm meeting.

The issues of the requirement remain with us, though, as the College works towards its commitment to pluralism. The following is a condensed summary of arguments for or against the requirement, which would require that in addition to divisional requirements, students take one course that deals with gender or non-Western studies in order to graduate.

FOR: Students should take as wide a range of courses as possible in a liberal arts education; non-Western subjects should be included in this.

AGAINST: It is more important that we learn the classics of Western society. We must learn about Socrates or Plato first so that we can understand majority society before we learn about African, or Chinese philosophy.

FOR: If we have a commitment to institutional diversity, it is important that we at least make an attempt to make everyone aware of non-Western intellectual traditions and issues.

AGAINST: A student is not going to learn anything from taking just one course for the

requirement if she is not interested in diversity in the first place, and those who are interested in it will take the courses whether or not a requirement exists.

FOR: Perhaps for a student who never would have thought of taking a non-Western course without being required to might have new doors of intellectual inquiry opened for her by taking the course.

AGAINST: We already have too many requirements as it stands. We can't continue to burden students, especially science majors for whom it is already difficult to fulfill the requirements, with yet more classes.

FOR: The increased need for non-Western courses demanded by the requirement would give impetus for the College to offer more courses of this nature, and to hire more professors interested in teaching non-Western issues.

AGAINST: Requiring that students take one "diverse" course is only a panacea for diversifying the entire curriculum. It would

"If I were a white student here I would demand a refund. This institution is not making you able to deal in a world of Color."

—Pat Rosezelle, in an anti-racism workshop at Bryn Mawr, September 29-30, 1988

"ghetto-ize" certain courses as cram classes for those who are trying to fulfill the requirement, as well as put an undue pressure on those departments on whom the burden of offering diverse courses would fall.

This summary is by no means complete. Add more arguments on your own! Discuss it with your friends and professors! We cannot allow the issue of curricular diversity to be relegated to the back files of defeated issues.



Guiding our Past and Future

BY LAURA HART

The distribution of fall course guides is another one of those gratifying senior experiences. The day they appeared in mailboxes, I was working my post in the campus center. As a result, I was able to watch with glee as underclasswomen pored frantically through the pages looking for the perfect class. No pre-registration for me!

But after the initial joy of senior status passed, curiosity got the best of me, and I found myself searching for an extra guide to peruse. What I found really surprised me: Japanese, East Asian Studies, Gender and Women's Studies, Hispanic and Hispanic American Studies... this was not the course guide I was used to! I commented on this to another senior friend, but she hadn't noticed a drastic change. Was it just me? I decided to do some research on just how much curriculum offerings had changed since I entered Bryn Mawr.

August, 1986: fresh out of my summer job as a camp counselor, I arrived at pre-season soccer camp at Bryn Mawr. My entire life was soccer, food, sleep, soccer, food... (well, you get the idea). Somewhere along the way, I got my hands on the official 1986-87 Course Guide of Bryn Mawr and Haverford Colleges - Semester One. I don't specifically remember what I saw inside, but just the phenomena of being

at college was enough to make everything look good. I signed up for English and Calculus, and for my two "new and exciting different" ventures, philosophy and Russian (rah!).

Were philosophy and Russian really the most adventurous courses I could find? This week, I journeyed up to the third floor of Taylor to search out that very same course guide in the back files of the Recorder's Office. What did I find? Anthropology, Arts, Astronomy, Biology, Chemistry, Archeology, Classics, Dance, Economics, English, French, General Studies, Geology, German, Greek, Growth & Structure of Cities, History, History of Art, History of Religion, Italian, Human Development, Interdepartmental, Latin, Mathematics, Music, Philosophy, Physics, Political Science, Psychology, Russian, Sociology, Spanish and Theater.

Now, four years later, many visible changes have occurred to our illustrious guide. The Arts program has been divided into Creative Writing, Dance, Fine Arts, Theater, and Music. The Mathematics department has expanded their program from Calculus and a few 300 level courses in fall 1986 to a noticeably expanded offering which includes quite a few 100 and 200 level non-Calculus courses. Both German and French have merged with their Haverford allies to create bi-college departments.

But perhaps most noticeable in my eyes were the headings which did not exist four years ago: Chinese, Computer Science, East Asian Studies, Gender and Women's Stud-

What five books should every Bryn Mawr student read

ng our curriculum for diversity

Tools for an education revolution: Appropriating student power

BY BETH STROUD

Spring, 1986 — students take over the second floor of Taylor and hold a lie-in at Wyndham, to protest Bryn Mawr's investments in South Africa. Fall, 1987 — SGA disbands, and calls students to a community meeting to discuss the nature of self-government. Spring, 1988 — women of Color present a petition naming and protesting racism at Bryn Mawr, and one-third of the students sign it. The Minority Coalition is formed, and presents a petition with explicit demands for institutional change. Fall, 1988 — the Peace Action project sponsors an anti-racism workshop with Pat Rosezelle, a workshop which (to quote a College News headline) "sizzles with power" in comparison to the "pluralism" workshops initiated by the administration. Spring, 1989 — emotions fly as students mobilize against harassment. Fall, 1989 — Busloads of students descend upon Washington to support freedom of choice. Spring, 1990 — Earth Day is celebrated, as students begin to educate each other about the need to conserve, re-use, and recycle.

These actions are as much a part of our education as the institutionalized curriculum. They have dramatized lessons we need to learn. Some of these lessons have been incorporated into Bryn Mawr's institutional structure — often slowly, often in a modified form — by the faculty and the administration. However, by the time institutional changes have been made, students are usually off and running on the next cause, the next new project. We need to recognize the active power we have to shape our education. We also need to channel this power into continuing causes and projects, in order to achieve lasting change in the curriculum.

The Bryn Mawr education is supposed to be a liberal one, and college presidents everywhere are fond of emphasizing the Latin root *liber*, meaning free, in the word 'liberal.' We need to take a closer look at the possible implications of that root. It belongs not only to the word 'liberal,' with its connotations of

the preservation of middle-class rights and privileges, but also to the word 'liberation,' which has radical associations.

In his book "Pedagogy of the Oppressed," Paulo Friere defines liberation as "reflection and action upon the world in order to transform it." If we accept this definition, we must affirm student action as an essential part of college education. Our petitions, letters to the editor, protests and marches are as integral to our experience here as the papers we write for our classes. In many cases, they are more important. They are a means for educating ourselves and each other about the things we need to know in order to become more fully human.

Much of the student-initiated pressure for diversification of the curriculum has been in the form of requests for the approval of the diversity requirement. Perhaps this focus is too short-sighted. Perhaps it is not radical enough. It is a way of asking for a change in the content of courses, a change which will still not alter our basic understanding of the process of education. Whether we realize it or not, we are intent on what Friere calls the 'banking' model of education: a model which insists that professors deposit knowledge into our brains, and that we regurgitate knowledge back to them in the form of papers or tests. As students, we have a responsibility to reject this model, to realize our own power to enlighten and educate ourselves as well as those who teach us.

Last fall, Catie Hancock wrote a brilliant commentary on the potential for student initiative in curriculum change. It can be found in the October 4th issue. I would like to quote part of that article here, because I feel it is very much in keeping with my argument:

"The drive again and again for a faculty-instituted diversity requirement in all its versions and implications — to have them say en masse Yes! to our idea of proper education — has distracted us from the pursuit and responsibility of creating alternatives or supporting policies on the student government and individual student level. Shouldn't we also be thinking of instituting on ourselves a Diversity Requirement, via the Self-Government Association or the Honor Code? Couldn't we also be caucusing ourselves either as majors or divisions or language speakers to generate ideas, suggestions, and helpful critiques of our curriculum? The faculty and administration have to deal with a very strict Plan for Financial Equilibrium — what about Bryn Mawr students creating our very own Plan for Diversity?"

I would take Catie's point a step further and say that many of us are already working very hard to diversify our education. We bring speakers to campus. We organize panel discussions. We sit up late at night and argue about ways in which we might be able to achieve justice in the world. The problem arises whenever we do not realize the importance — or the power — of what we are doing.

This is not to suggest that our professors or administrators are exempt from any responsibility. It is a serious problem when our work for our courses interrupts our consciousness-raising about racism, for example, instead of augmenting it. But it is our responsibility to recognize and fight against this split between the institutionalized curriculum and the non-institutionalized, but still essential, aspect of our education. Nobody else is going to do it for us.

Those of us who care must come to every assigned reading, every class discussion, with our individual concerns and our demands for justice present in our minds. We need to ask, "What can we learn about racism from this text?" "What are the waste products

from this experiment, and are we disposing of them safely?" "What effect would this policy have on poor women?" This work at the individual level, in each classroom, every day, will inform and embolden our demands for change at the institutional level. It will raise the consciousness of the professors whose support is needed for institutional change, even as it creates its own small changes in the moment of the interaction. Meanwhile, our political activities and educational efforts outside of the classroom will have their influence on the entire environment of the college and the rest of the world.

In response to the divestment protests three years ago, sociology professor Bob Washington said (as quoted in the April 15, 1987 issue of The College News): "Students have to be organized and visible — not just reacting to crises. You need to constitute yourselves into some sort of organization that has as its agenda a basic commitment to human dignity." This idea is part of my vision of our role as students. We are not just passive receptacles waiting for information, and hoping that the information we get will be relevant to

the world outside of our cloistered habitat. Instead, we are active learners and inquirers, able to engage in conflict and dialogue with our professors, powerful enough to challenge them as we challenge ourselves.

To make a practical proposal, perhaps we should organize a student group with the specific goal of diversifying the curriculum. This would not have to be an isolated group, bent on changing the curriculum and nothing else; instead, it could be a group of activists, including representatives from the various campus organizations: the Minority Coalition, BGALA, the Peace Action Project (which is currently defunct but shouldn't be — another example of jumping from cause to cause?), the Coalition for Choice, the Environmental Action Committee, the Overseas Development Network, and so on. This group could recognize the importance of non-institutionalized aspects of our education such as outside speakers, teach-ins, and workshops, and publicize them, urging professors and administrators to participate along with students. At the same time, it could keep track of the various goals of a Plan for (institutional)

Diversity, and pressure the faculty and the administration to meet these goals.

"Reflection and action upon the world in order to transform it." We need to incorporate this definition of freedom into our understanding of a liberal education.

"The concepts we use, our methodology... all our institutions are built on maintaining the status quo. These institutions are so prestigious in part because we produce women/people to go out into a society where there is race and class domination."

—Elizabeth Spelman, on March 29, at Bryn Mawr

McBrides' diverse experiences

BY TERRY FARBER

What is a McBride? A McBride Scholar (official title, named after Katherine McBride, a previous president of Bryn Mawr College) is a student at Bryn Mawr who tends to be older than the traditional age undergraduate. Many of us have had our formal education interrupted by family, economic, social and/or other needs.

We have to fulfill the same academic requirements as any other Bryn Mawr undergraduate. You know this is true because many of you have seen us in language classes, math seminars and even aerobics, to mention a few.

Some of you tell how your mothers went back to school after they had raised families. A few of you grew up watching your mothers studying and writing papers. Some of us are old enough to be your mothers, some of us perhaps as old as your grandmothers, and some of us only old enough to be big sisters.

We juggle work and/or families and various kinds of commitments with our schoolwork and it gets rough, mostly because there are only so many hours in a day, and a person has only so much energy.

We don't live on campus (except for one or two of us) and many of us take courses on a part-time basis, but we work hard to feel that

we are a part of the community. Yes, there are those who run to class on their lunch hour from a full-time job, because that's the only option they have. But generally, most of us are here for most of the day. You see us at the library, in the campus center, even at May Day.

Most of us love being at a women's college and are happy to be considered a natural part of the diversity at Bryn Mawr. We have asked for your support and acceptance, and you have heard us. We have a voice on SGA and are looking for other forums where we can let people know who we are and why we are here.

We speak and you hear us. You speak and we hear you. And we all learn. Most of us are learning more than Calculus or French; we are learning about ourselves in ways that we never thought were possible.

This year we will watch our first three graduates walk across the stage and receive their degrees. If you listen to what Nina, Eleanor and Charlotte say, they tell you that they are leaving here with a lot more than just a piece of paper. They are better for having been here and known you, and I hope that the feeling is mutual.

Terry Farber is a McBride Scholar, Class of '92, who is currently serving as McBride Representative to SGA.



The McBride graduates with Division of Special Studies director Jean Wu. L to R: Eleanor Fields, Jean Wu, Charlotte Espy, and Nina Sprecher. Photo by Terry Farber.

ture Courses

ies, Japanese (at Haverford), and Hispanic and Hispanic American Studies.

Has the curriculum expanded so much in four years? Well, looks are somewhat deceiving; many of the same courses or ones similar to them were offered in 1986 but under different headings. Anthropology and Sociology offered "Afro-American Culture and Community," and English offered "Slave Narratives and the American Renaissance," "Global Herstory: Women in Myth and Literature," and "Women of Talents." Chinese and Computer Science were listed under General Studies, with a spattering of other Chinese courses in Philosophy and Political Science. The present course guide's ability to create new subject headings seems to show a substantial growth in the variety and diversity of course offerings.

I am not saying that we should now sit back and congratulate ourselves for our achievements. The changes that have occurred came only after four years of tremendous work by many students and faculty members; to stand still now would actually be a big step backward. To the freshmen of 1989-90 I ask, what do you envision in your senior year? Will this member of the Seven Sisters finally boast a department and major in Women's Studies? Where will new headings, such as Hispanic and East Asian Studies, be in four years? What new offerings will you fight to implement? Will graduates of 1990 return in four years to be excited about or disappointed in the curriculum changes? How will you make a difference?

? Turn the page to find out...

The Five (or so) Books Everyone

Raise High the Roofbeam, Carpenters and Seymour: An Introduction J.D. Salinger
Most of All They Taught Me Happiness Robert Miller
Les Miserables Victor Hugo
The Prophet Kahlil Gibran
For Colored Girls Who Considered Suicide When the Rainbow Was Enuf Ntozake Shange

Jen Almquist 93
Pedagogy of the Oppressed Paulo Freire
Zoo Story/American Dream Edward Albee
Four Quartets T.S. Eliot
This Sex Which is Not One Luce Irigaray
Anarchy and Other Essays Emma Goldman

Lisa Arellano 90
An American Childhood Annie Dillard
Antigone Sophocles
The Language of the Night Ursula K. LeGuin
Winter's Tale Mark Helprin
On Secrets, Lies and Silence Adrienne Rich

Elisabeth Atwood 93
Beloved Toni Morrison
Moderato Cantabilli Margaret Duras
The Supper of the Lamb Robert Capon

Kirsi Ayoub
Books? Five people should read... Well, off the top of my head I would say Bury My Heart at Wounded Knee, Dee Brown revisionist history of the winning of the American West from 1860-1890, focus on Native North America and its colonization. Custer Died for Our Sins, Vine Deloria Jr. Native North American manifesto setting out position of Native North American rights in the late 1970 s; very anti-white American but important position statement. My Place, Sally Morgan Australian aboriginal woman writing autobiography of growing up in western Australia, very powerful text about colonial relations, about search for self, about being female in Oz, etc. Poetry by Kevin Gilbert, Kath Walker, Jack Davis, Bobbi Sykes, or any other aboriginal poet. In the Spirit of Crazy Horse, Peter Matheissen the FBI had an injunction out against this book because it implicates them in the Battle of Wounded Knee II (1972-6) where two FBI agents and one Indian man were killed. Traces history of Lakota Sioux Nation and contemporary Indian politics, pieces together story from number of diverse sources, combines Indian voices with court transcripts and FBI files. Native North American Estates, Linda Parker comprehensive guide to Native North American land tenure systems. Traces colonial history from time of first colonization onward. Good chapters on recent legal battles to win sovereignty and restore land to rightful owners. Good section on Hawaii.

As you can see I'm a little preoccupied with Native North American right now, but I really think that Americans are frightfully ignorant about that particular piece of their history. And it is faintly offensive and disturbing at the very least that with all this language of diversity and multi-culturalism this particular group is completely

forgotten or rendered marginal and kept invisible by stereotype and myth.

Genevieve Bell 90
Because most people say they are too busy to educate themselves, I thought I'd make it easy. I'm going to recommend only four books and all of them are picture books. All of these are available at Ludington Library. You can read them all in under an hour.

Bernard Waber: You Look Ridiculous, Said the Rhinoceros to the Hippopotamus. This book is about loving yourself and your body.

Eve Rice: What Sadie Sang. This is about enjoying yourself and being happy.

Lucille Clifton: All Us Come Cross the Water. This book is available in the anthology, Free To Be ... A Family. It has significantly deepened my understanding of racism.

Chana Byers Abells: The Children We Remember. If you have time for only one picture book, make it this one. It is about children who died in the Holocaust. You will never be the same.

Robin Bernstein 91
...definitely include Allport's The Nature of Prejudice.

Gwen Bonebrake 91
The Complete Poems of Marianne Moore
The Making of a Feminist M. Carey Thomas
Democracy in America Alexis de Tocqueville
Phaedrus Plato
Ulysses James Joyce
The Second Sex Simone de Beauvoir

BMC Bookshop staff
This Bridge Called My Back: Writings by Radical Women of Color Cherrie Moraga and Gloria Anzaldua, eds.
Now That You Know Fairchild & Hayward
The Fat Woman Measures Up Christine M. Donald
Nice Jewish Girls Evelyn Torton Peck

Jonathan Livingston Seagull Richard Bach
Our Bodies, Ourselves Boston Women's Health Book Collective
Vanessa Buckner 92
The Handmaid's Tale Margaret Atwood
The Day of the Jackal Frederick Forsyth
The Power of Myth Joseph Campbell with Bill Moyers
Dinner at the Homesick Restaurant Anne Tyler
Tale of Two Cities Charles Dickens
Joy Luck Club Amy Tan

Limarie Cabrera 93
I tried to keep it small...
Our Mutual Friend (or Bleak House) Charles Dickens
The Bone People Keri Hulme
On Strike Against God Joanna Russ
The Screwtape Letters C.S. Lewis
The collected works (!!!) of Michel Foucault
To Be A Slave Julius Lester
The Collected Short Stories of Colette
The Basketball Diaries Jim Carroll
A Zoo In My Luggage Gerald Durrell
Coming to Power SAMOIS
The Proper Lady & the Woman Writer Mary Poovey

archy & mehitabel Don Marquis
The Origin of Family, Private Property & the State Engels

Ian Carter 90
The Bone People Keri Hulme
The Woman Warrior Maxine Hong-Kingston
The Color Purple Alice Walker
Ishi: The Last of His Tribe
This Bridge Called My Back: Writings by Radical Women of Color Cherrie Moraga and Gloria Anzaldua, eds.

Thida Cornes 90
If I Die In a Combat Zone, Box Me Up & Ship Me Home Tim O'Brien
Power and Innocence Rollo May
Dune Frank Herbert
Goodnight Moon Margaret Wise Brown
Sex Tips For Girls Cynthia Heimel
An American Childhood Annie Dillard

Giulia Cox 91
A partial list - works of history that I find help a twentieth century North American reader see how we got here from our seventeenth century past (Masson) and where we may be headed (Galeano). Both of these are multivolumed works that proceed unhurriedly to build up their pictures; and who do it through shifts in narrative focus and perspective. They are both very readable and absorbing, and very much stay with you.

Both are in the BMC library. The Life of John Milton, David Masson. Narrated in connection with the political, ecclesiastical, and literary history of his time... (As the subtitle says, the biographical chapters alternate with chapters giving a chronological account of the English Revolution. Its issues are still very much alive today. Memory of Fire, Eduardo Galeano. A trilogy; 1. Genesis, 2. Faces and Masks, 3. Century of the Wind. A history of the Americas presented in pieces (splinters, shards!) from a Latin-American point of view.

Susan Dean
Associate Professor of English
Invisible Man Ralph Ellison
Waiting for the Barbarians J.M. Coetzee
One Hundred Years of Solitude Gabriel Garcia-M Marquez
The Mummy Anne Rice
Tar Baby Toni Morrison

Audrey Driver 90
my book (Romancing the Postmodern)
Bill's book (Introducing Lyotard: Art and Politics William Readings. It should be called Here He Is.)
The standard edition of Freud
The Bible
Margins of Philosophy Jacques Derrida

Diane Elam
Assistant Professor of English
The New Our Bodies Ourselves
The College Students Health Guide Sandra Smith & Chris Smith eds
Understanding Your Body Felicia Stewart MD
A Time to Heal
The Velveteen Rabbit Margery Sharp

Shelly Fitzgerald
Administrative Director, Health Center
Silent Spring Rachel Carson: we

all have to share the environment!!

1984, George Orwell: knowledge and freedom are key, my mother gave this to me to read, and then we shared many discussions over the issues raised here. With new technology, we must continue to be aware of these issues...

Brave New World Aldous Huxley: Science is another area of plurality... we should all be aware of the need for ethical conversations about research...

The Descent of Woman Elaine Morgan: What can happen to scientific theories when you switch your point of view!! The theories are interesting, the implications are immense...
Green Eggs and Ham Dr. Seuss: Just because it looks different, doesn't mean you shouldn't try it!! (It's also the book I learned to read on...)

Michelle Francil
Assistant Professor of Chemistry

Nigeria and the International Capitalist System Ihonverbere and Faola (sp?)
Critical Issues in Gifted Education: Defensible Programs for Cultural and Ethnic Minorities Maker and Scheiver
The Autobiography of Malcolm X
The Handmaid's Tale Margaret Atwood

Jaye Fox 90
The Golden Notebook Doris Lessing
Leaves of Grass Walt Whitman
Lifting Belly Gertrude Stein
Holy the Firm Annie Dillard
The Weight of the World Peter Handke

Cheryl Gilbert 90
The Golden Notebook Doris Lessing
Letters to Ms. 1972-1987 Mary Thom, ed.
This Bridge Called My Back: Writings by Radical Women of Color Cherrie Moraga and Gloria Anzaldua, eds.
Herland Charlotte Perkins Gilman
Between Friends

Sarah Gray 86
The Drama of the Gifted Child Alice Miller
The Phantom Tollbooth Norton Juster
Herland Charlotte Perkins Gilman
Zami: A New Spelling of My Name, A Biomythography Audre Lorde
One Hundred Years of Solitude Gabriel Garcia-M Marquez
Holy the Firm Annie Dillard
Thea Gray 92
Walden Henry David Thoreau
The Little Prince Antoine de Saint-Exupéry
Franny & Zooey J.D. Salinger
anything by Jamaica Kincaid
Harriet the Spy Louise Fitzhugh
Meridian Alice Walker

Rebecca Greco 91
The Scarlet Letter Nathaniel Hawthorne
The Razor's Edge W.S. Maugham
Moby Dick Herman Melville
The Tale of Peter Rabbit Beatrix Potter
The Wolves of Willoughby Chase Joan Aiken
One Flew Over the Cuckoo's Nest Ken Kesey
Leslie Gutowski 90
Discipline and Punishment Michel Foucault
July's People Nadine Gordimer
The Tenth Justice Lincoln

Should Read: a campus response

Caplan
Bright, *Shining Lie* Neil Sheehan
Bridge to Terabithia Katharine
Paterson

Catie Hancock 91
The Faerie Queen Edmund
Spenser
Beloved Toni Morrison
The Dream of a Common Language
Adrienne Rich

Jane Hedley
Associate Professor
of English
The Politics of Reality Marilyn
Frye

Woman on the Edge of Time
Marge Piercy
Beloved Toni Morrison
This Sex Which Is Not One Luce
Irigaray
In Search of our Mother's Gar-
dens: Womanist Prose
Kiss of the Spider Woman Man-
uel Puig

Jean Heinsohn 91
Steal This Book Abbie Hoffman
Step by Step to Organic Vege-
table Growing Samuel Ogden
Harriet the Spy Louise Fitzhugh
Lifting Belly Gertrude Stein
The Guinness Book of World
Records
anything by Judy Grahn

Joanna Ho 91
Anna Karenina Leo Tolstoy
The Mayor of Casterbridge
Thomas Hardy
The Plague Albert Camus
The Horse's Mouth Joyce Cary
The Bread Givers Anna Yezier-
ska
anything by Roald Dahl or
Robertson Davies

Kaia Huseby 93
Kiss of the Spider Woman Man-
uel Puig
Out of the Silent Planet C.S.
Lewis
Always Coming Home Ursula
LeGuin
Pride and Prejudice Jane
Austen
Forgotten Beasts of Eld Patricia
McKillip

Sarah Jaffe 92
The Bone People Keri Hulme
Mundane's World Judy Grahn
anything (everything?) by Audre
Lorde
Lesbian Ethics Sarah Hoagland
(or The History of Sexuality by
Michel Foucault)
The Kabir Book Robert Bly's
version (or The Lazy Man's (sic)
Guide to Enlightenment Thad-
deus Golas)

Gretchen Jude 90
Surfacing Margaret Atwood
World's Fair E.L. Doctorow
Adam and Eve in the City
Francine du Plessix-Gray
Closing of the American Mind
Alan Bloom
any poetry by William Blake

Pati Keleman 88
Office Manager,
Housekeeping Department
Beloved Toni Morrison
The Chronicles of Narnia C.S.
Lewis
A Wrinkle in Time Madeline
L Engle
Black Jacobins CLR James
anything by Jam Romein

Robin Kilson
Lecturer in History
Beloved Toni Morrison
On Strike Against God Joanna
Russ
Poetic Meter and Poetic Form
Paul Fussell
China Men Maxine Hong King-
ston
This Bridge Called My Back:
Writings by Radical Women of

Color Cherrie Moraga and Gloria
Anzaldua, eds.

Lorrie Kim 90
The Bible (especially if you want
to understand who all those
naked people are that Mich-
elangelo put up on the Sistine
ceiling)

The Iliad and The Odyssey (like
good SF books, the series counts
as one)
The Ramayana and The Ma-
habharata (if you want to under-
stand who all those naked people
are on those funky Hindu
temples)

Don Quixote (to prove that there
is life beyond Shakespeare)
Down These Mean Streets Piri
Thomas (to prove that there is
life beyond suburban neighbor-
hoods with white picket fences
and those infernal shopping
malls)

Kim Kindya 90
Cosmicomics Italo Calvino
Choices Nancy Toder
Dancing Wu Li Masters Gary
Zakou
Welcome to the Monkey House
Kurt Vonnegut Jr.
Portrait of a Marriage Nigel
Nicholson

Cricket Korsower 91
Plato's Republic
Gibbon's Decline and Fall of the
Roman Empire
Melville's Moby Dick
Murasaki's The Tale of the Genji
Austen's Pride and Prejudice

Mabel Lang
Professor Emerita of Greek
If You're Afraid of the Dark,
Remember the Night Rainbow
Cooper Edens

**Melissa Ackroyd-
Livingston 93**
Of Kennedy and Kings Harris
Wofford
Readers Digest
Guideposts Norman Vincent
Peale
National Geographic

Sarah Markley
Telephone
Communications Manager
The Hitchhiker's Guide to the
Galaxy Douglas Adams
The Dispossessed Ursula K.
LeGuin
Lord of Light Roger Zelazny
Cyteen C.J. Cherryh
Breakfast of Champions Kurt
Vonnegut Jr.

Vickie McManus 90
Not By Fact Alone John Clive
Move Your Shadow Josephe
Lelywell
Cat's Eye Margaret Atwood
Soviet Women Francine du
Plessix Gray
The University: An Owner's
Guide

Mary Patterson McPherson
President of the College
Little, Big John Crowley
Tristram Shandy Laurence Sterne
Orlando Virginia Woolf
The Lives of a Cell Lewis
Thomas
Desire in Language Julia Kris-
teva

Lenore Messick 92
I've been immersed in reading
about the Civil Rights Movement
lately...
(the newest book by) Mary King
And the Walls Came Tumbling
Down Ralph Abernathy
Bearing the Cross David Garrow

Joyce Miller
Director of the Office for
Institutional Diversity
The Life Story of Sojourner Truth
The Bible

Black Like Me
The Rise of Theodore Roosevelt
Robert Kennedy And His Times
I am now reading The Life of
Sidney Poitier.

Emma Morris
Housekeeping
Staff Member
Winnie-the-Pooh A.A. Milne
The Unbearable Lightness of
Being Milan Kundera
Notes to Myself Hugh Prather
On Lies, Secrets and Silence
Adrienne Rich
The Playbook for Women about
Sex Joni Blank

Melissa Morris 93
The Bible
Farmer's Almanac
Webster's Dictionary
Sociology textbook
Home Medical Advisor

Jesse Moore
Housekeeping Staff
Member
The Bone People Keri Hulme
The Woman Warrior Maxine
Hong-Kingston
Falconer John Cheever
Take Heart Molly Peacock
The Broken Cord Michael Dorris

Victoria Nixon 90
Manufacturing Consent Noam
Chomsky and Edward S. Herman
Sula Toni Morrison
Til We Have Faces C.S. Lewis
Women and Male Violence Susan
Schechter
The Wind in the Willows Ken-
neth Grahame

Liz Penland 93
any short stories by M.K. Fisher
anything by Anita Brookner
Cat's Eye Margaret Atwood
Marge Piercy's poetry
anything by Maya Angelou

Lili Perski
Secretary, Undergraduate
Dean's Office
Cold Sassy Tree Olive Ann
Burns

Prince of Tides Pat Conroy
To Kill A Mockingbird Harper
Lee
I Know Why the Caged Bird Sings
Maya Angelou
Beloved Toni Morrison

Julie-Anna Potts 91
Beyond the Paw Paw Trees
Palmer Brown
A Circle of Quiet Madeleine
L Engle
Boats on the River ?
The Dark is Rising Susan Cooper
A Proud Taste for Scarlet and
Miniver E.L. Konigsburg
The Door in the Wall Marguerite
D Angeli

Amy Radbill 91
Life Against Death Norman O.
Brown
Original Blessing Matthew Fox
The Sirian Experiments Doris
Lessing
Gravity's Rainbow Thomas
Pynchon
Against Interpretation Susan
Sontag

Mark Rohland
Student, Graduate
School of Arts and Sciences
Franny & Zooey J.D. Salinger
Left Hand of Darkness Ursula K.
LeGuin
The Book of Evidence Barville
Portrait of the Artist as a Young
Man James Joyce
The Electric Kool Aid Acid Test
Tom Wolfe

Kim Savo 91
The Bible
The Autobiography of Malcolm X
The Redemption of God Carter

Heyward
Any random Shakespeare
Zami: A New Spelling Of My
Name, A Biomythography Audre
Lorde

Beth Stroud 91
How to Suppress Women's Writ-
ing Joanna Russ
Drawing Down the Moon Margot
Adler
The Woman Warrior Maxine
Hong Kingston
Relativism: Interpretation and
Confrontation Michael Krausz,
ed.
Medieval Art James Snyder

Judith Tabron 90
Middlemarch George Eliot
The Joy Luck Club Amy Tan
Sula Toni Morrison
A Brief History of Time Steven
Hawkins
Dinner at the Homesick Restau-
rant Anne Tyler

Karen Tidmarsh, Dean of
the Undergraduate College
(Basically, the only books that I
think it is important for every-
one to read are ones that will
help build unity and under-
standing among people with
considerate acknowledgement of
our differences.)
Sister Outsider Audre Lorde
Bisexual Lives Off Pink Collec-
tive
Compulsory Heterosexuality and
Lesbian Existence Adrienne
Rich

The Best Kept Secret Florence
Rush
The Origins of Civil Rights
Movement Aldon Morris
Haiti: the History and Legacy of
Duvalierism - (I'll have to call
you with the author's
The Drama of the Gifted Child
Alice Miller
name)
Thou Shalt Not Be Aware Alice
Miller

Denise Tuggle 89
Devil on the Cross Nguigi wa
Thiong'o
The Left Hand of Darkness
Ursula K. LeGuin
Pogo Walt Kelly
The Mahabharata
Of Woman Born Adrienne Rich
Elizabeth van Couvering
90

The World According to Garp
John Irving
Prince of Tides Pat Conroy
The Awakening Kate Chopin
The Color Purple Alice Walker
To Kill A Mockingbird Harper
Lee

In The Jungle Henry James
Laura van Straaten 90
The Handmaid's Tale Margaret
Atwood
Les Belles Images Simone de
Beauvoir
The Fall Albert Camus
The Beans of Egypt, Maine
Carolyn Chute
The Reader's Digest Fix-It-
Yourself Manual

Thomas Warger
Director of Academic
and Administrative
Computing Services
Advancement of Learning
Francis Bacon
Capital Karl Marx
The Interpretation of Dreams
Sigmund Freud
Origins of Species Charles
Darwin
The Varieties of Religious
Experience William James

Robert Wozniak
Professor of
Human Development

The Bryn Mauriensien Sibyll

THE VIRGO MAWRTYR (August 24 — September 23)

People often assume, rather unfortunately, that this is one of the most 'boring' signs of the Zodiac. Needless to say this is absolutely untrue. In fact a lot of people are probably jealous (and understandably so) of a lot of very remarkable qualities contained in this sign — such as those of loyalty and perfectionism. The Virgo Mawrtyr certainly has her fair share of these sterling qualities. What is more important than this is that she makes use of them.

She is, on the whole, extremely hard-working. The Virgo Mawrtyr can generally be trusted to throw herself wholeheartedly into any project that she is placed in charge of. Her work is very important to her — she tends to worry a great deal about it. As a matter of fact she worries a great deal about most things — sometimes to the point of becoming neurotic about them. She is one of those people who feels that there is 'always room for improvement' and always ways by which improvement can be achieved. Problems may arise because she likes to make other people conscious of this fact as well. But few people can deny that perfectionism has its rewards — and what the Virgo Mawrtyr does is often seen to reflect this. She is thoughtful and analytical — she likes having her intellect challenged. She is sensitive about taking criticism, but if you indicate that it is constructive she often appreciates it.

She may seem reserved and a little aloof occasionally but just because she doesn't gush does not mean that she is devoid of emotion. She doesn't feel that constant demonstrations of affection on her part are necessary to prove the fact that she cares for someone. She makes a loyal and considerate friend — one who is always willing to listen to one's problems and give sensible advice. Most Virgo Mawrtys have an ingrained sense of good manners — making unnecessary and obnoxious comments is not one of

their favourite pastimes. Virgo Mawrtys believe that there should be a limit to the extent to which sex is talked about across dining-tables — they may be right ... but ... oh well.

THE LIBRA MAWRTYR (September 24 — October 23)

The Libra Mawrtyr can be very charming in a pleasing, rather flirtatious way. She is usually excellent company — sociable and extremely affectionate. It is easy to feel comfortable in her presence. She possesses tact, good manners and good taste. In short, she can often lead you to believe that she is a wonderful person. And she is — at least fifty-percent of the time.

If you get to see the good side of her, that's fine. When she's in a 'difficult' mood things aren't quite so fine however. Then she can be obstinate, lax, and highly irritating. She swings back and forth between bad moods and good ones, constantly trying to strike the right balance. And, remarkably enough, she does achieve this balance sometimes.

Injustice is something that the Libra Mawrtyr cannot stand. She is very fair by nature and generally can see both points of view of an argument. Because of this she is often called upon to play peacemaker. She hates seeing her friends quarrel — or anyone quarrel for that matter. However, she likes engaging in occasional arguments herself, provided that they promise to be productive.

She is extremely romantic and loves to shower affection on the people she cares about. But she needs to be given a great deal of freedom in relationships — being forced to become committed is not something she enjoys. (Being forced to do anything is not something the Libra Mawrtyr enjoys.) The Libra Mawrtyr is not particularly fond of being in 'unequal' relationships. As far as she is concerned friendship and romance are both 'two-way streets.' And she likes it if the traffic flows smoothly...

THE SCORPIO MAWRTYR (October 24 — November 22)

The Scorpio Mawrtyr is extremely passionate — and not just about people. She is passionate about everything ranging from her work to her play. However, just because she is passionate does not mean that she lacks control. Her powers of concentration are remarkable — she is capable of being forceful, determined, and dynamic. She possesses the ability to channel enormous amounts of energy into working at anything that interests her enough. She is also a rather "nonsense" person — scatterbrained people and frilly, meaningless conversations do not appeal to her. She has no time for flakes — and generally makes this very clear.

Scorpio is the sign of birth, death, and ... sex! This does not mean, however, that the Scorpio Mawrtyr constantly has dirty thoughts lurking at the back of her mind. If she does have them she won't tell you — Scorpio is also the sign of mysteries and secrets. Sensual pleasures are important to Scorpio Mawrtys, however. Most of them can manage to look mysterious, sexy, and provocative whenever they feel like it, even when dressed in virginal white — as on May Day, for example. And the Scorpio Mawrtyr is one of those fortunate people who generally looks "plain old attractive" the whole year round! Except when she is in a bad temper...

Her rage starts out by being cold and "blue," but if you aren't careful it can turn into a burning, emotional "violet" that leaves you feeling quite drained — unless you are also a full-blooded Scorpio in which case anyone else in the room ends up feeling drained! Most people who know nothing else about astrology know that Scorpios, as a rule, rarely forget anything — including kindnesses. The Scorpio Mawrtyr can be very sympathetic and affectionate towards her friends, even though she dislikes being overly demonstrative in public. Provided

her friends accept her for what she is, her loyalty towards them is unquestionable.

THE SAGITTARIUS MAWRTYR (November 23 — December 23)

She is good-hearted, and very endearing. However, the fact that she is endearing does not mean that she is sweet and lovable all the time. Though it may not always be obvious, the Sagittarius Mawrtyr has a mighty hot temper. (After all, she isn't a Fire Sign for nothing!) But she is quick to forgive and doesn't believe that holding grudges is a healthy thing to do.

She is rather outspoken. Most Sagittarians tend to tell their friends the truth about the way they walk, talk, behave, breathe, and so on (whether anyone wants to hear the truth or not). Tact is not one of the Sagittarius Mawrtyr's strong points. But one should realize that her opinions and criticisms are almost never malicious, and the Sagittarius Mawrtyr is usually truly sorry if she accidentally injures anyone's feelings. And it isn't part of her personality to deliberately hurt anyone's feelings.

She is very honest by nature. She doesn't "lie her way into and out of relationships." She is of the opinion that deceit and dishonesty only make bad situations become worse (which is true). The Sagittarius Mawrtyr believes in having lots of space in any relationship. She hates being tied down by rules, regulations, people, ropes, the patriarchy — anything. In short, having her freedom is extremely important to her.

The Sagittarius Mawrtyr is rather restless; she hates feeling idle, useless, or bored. She has quantities of energy that she sometimes expends far too quickly for her own good. She has a tendency to burn herself out by working too hard and not taking care of herself. The Sagittarius Mawrtyr is good-humored, sociable and fun-loving — she believes that having a good time is essential for maintaining one's sanity. She's right!

Speaking in Code: a question of collective Honor

continued from page 4

seems to suggest that despite our general honesty, an extra copy would prove to be just too tempting. It betrays a lack of trust in us. An interesting side-question is whether all our papers that are saved on computer disks, automatic copies, are violations of the code.

The second rule is the following: "Exams requiring books, notes, or other materials (open book exams) are to be taken ONLY in Taylor ... — the rooms will be specified ... no books, notes or other materials are to be taken into the science building." What does this rule facilitate? Doesn't it only serve the functions of reminding students that they shouldn't cheat and allowing them to check on each other easily? Once we consider the rule in this light, the whole system of forcing students to take their exams in specified rooms under the eyes of fellow students becomes suspicious. Wouldn't the exam system work equally well if exam times were mandated but rooms were not? Proctors could be available to serve their facilitating function and to establish guaranteed quiet areas for those who chose them. Others could take their tests anywhere, going to Thomas, Taylor, or the science building if specific problems arose. In fact, the pres-

ent exam system seems to be motivated more by the theory that it's harder to

trust and respect, but that suspicions will always remain. Although the school

"One of the code's most valuable functions is to show us that complete trust never exists"

cheat in large groups, away from the resources in our bedrooms, than by a desire for efficiency and ease of testing.

Here again, the honor code's lesson is ironic. We learn from the code not that students, teachers, and administrators can coexist within a system of mutual

trusts us enough to allow us to have an honor code, the exam system serves as extra insurance that we will, in fact, act honestly and police one another if we don't. A more intriguing possibility is that the distrust is merited, that people are never completely trustworthy. If the present code is an appropriately modi-

fied version of past forms, then this possibility arises. It would be naïve to assume that no students cheat at Bryn Mawr. Even well-intentioned students can be lured to dishonesty by the temptations present in certain circumstances.

Up until now, we've shown that a tremendous amount of effort is put into the maintenance of a code that may be a mockery. As we've said though, there are powerful and important lessons to be learned from our honor code.

One of the code's most valuable functions is to show us that complete trust never exists and to force us to question whether complete trust is ever deserved. The only student who gains nothing from the honor code is the one who never realizes its flaws. The student who does question the code must also question herself and her own role in it. In the end, she can choose complete cynicism, complete illusion or a combination of the two.

We personally wouldn't give up the honor code. We would rather live with students who want to be honest and sometimes fail, an administration and faculty that want to be trusting and sometimes fail, and the partial liberties of that imperfect system than in a society that never tried to overcome its flaws.

ARTS and ENTERTAINMENT

Flamenco frees dancers from their traditional sexual roles

BY KAIA HUSEBY

Power, drama, energy, and seduction filled Pem Studio on April 20th, in the form of flamenco dance. This finale of the Dance Perspectives series captivated the enormous audience with its rhythmic and lyrical intensity; the singing, clapping, guitar, and footwork echoed so loudly that they could probably be heard across campus.

Meira Weinzwieg, in her flaring traditional Sevillanas dress, traced the historical and artistic roots of flamenco in her combined lecture-performance. The dance evolved from an amalgamation of cultures; from the 8th to the 15th century, Spain was inhabited by Jews, Arabs, North Africans, Persians, and Indians, among others. With the unification of Spain in 1492, those who didn't conform to the new laws fled to the hills. These people, many of whom were gypsies, started flamenco by their constant singing and dancing together. Like jazz, flamenco is an improvisational art form, linked to a social reality. It is a power play between men and women, the performers, the audience, and society.

Even though this dance form developed into a popular Spanish theatrical art appreciated by the upper classes, gypsy heritage still remains strong. A long handkerchief covers the front of the dancer's dress, representing the modesty of gypsy women in terms of exposing themselves. There is no modesty in any other part of flamenco, however; all

the movements reflect confidence and security with one's own body.

Accompanied by Ricardo, a gypsy guitarist from Spain, and Federico, her male partner, Meira Weinzwieg proceeded to perform several types of flamenco dances. Even though the dancer often gives signals for when she will finish a sequence, the singer is the dominant force. There are plays of mockery, opposition, and even a dialogue that goes on between the two.

Imitation, a method often used in flamenco, allows freedom within a culture where men and women have clearly separated roles. Women incorporate a masculine presence into their movements by mimicking the men. Carmen Mayo, a famous gypsy flamenco performer, went so far as to wear pants. Sensual movements in the hands and hips are evidence of men including feminine characteristics into their style.

The power of flamenco is that it challenges the rules with its fiery aggressiveness. It's about dynamics and communication, status and dominance. Much of its determination comes from its gypsy past; it was the survival mechanism of the outcasts, the "other." If you ever have the opportunity to see this passionate dance, prepare yourself for a feast for the senses. The echo of Meira Weinzwieg's heels on the wooden platform, the cry of Ricardo's rich voice, the last strum of the guitar; all are still in my ears combined with the image of the dancer's final triumphant stance.

ISA concert provides a chance to enjoy art of many cultures

BY AMY EFRON

"Stir your senses with the exotic and the beautiful," proclaimed the posters for the International Students Association (ISA) Concert. Knowing that my senses could use the stirring, on Saturday, April 21 at 8pm I pulled myself together enough to get to Goodhart to see the show.

The concert, "a tribute to world peace," was an overwhelming success. Organized by ISA Vice-Presidents Marisha Wignaraja and Eva Mayerhofer, it reflected a commitment to the importance of bringing the diversity of cultures present at Bryn Mawr and Haverford to the attention of the community. I think you would be hard-pressed to find, anywhere else, performances ranging from Burmese dancing to ballroom dancing, from French folksinging to a moving international poetry reading, all on one stage. And not only was the quality of all the performances outstanding, but there was the definite sense of people enjoying themselves, of people wanting to be there.

A few performances particularly stand out in my mind. A skit performed by Yumiko Ishida, Mika Kishimoto, Ellen

Hauser, Yumi Kawanabe, Miho Nasu, Yoko Momoyama, Etsuko Sanuki, and Aatiya Zaidi, was not only a truly funny satire of "A Typical Day in Japan," but also tested stereotypes of Japanese life. In "Que Viva Latinoamerica!" Marisa Leon and Ernest Wright danced the Lambada (also known to those of us watching too many TV commercials over Spring Break as "The Forbidden Dance"). Sona Chong sang three South Korean songs in one of the most beautiful voices I've heard in a long time. And "Bhangra: Traditional Punjabi Dance," performed by Monsoon Bissell, Munize Manzur, Anjum Adamjee, and Kulsum Rawjee, got several members of the audience dancing in the aisles.

I know that sometimes I can get so wrapped up in my work that I almost forget what it is that we have here—how much talent we have here, how many different experiences we have here. Perhaps Psychology professor Howard Hoffman summed it up best when he remarked before his flamenco guitar performance that spring and the International Student Association Concert remind him of "what a privilege it is to be here."

Coming Attractions

ON CAMPUS:

O.D.N. presents Tagore's Chitranganda (Dance-drama)

Saturday, May 5th
Goodhart Auditorium, 8pm

Bryn Mawr Fine Arts Program Student Show

Sunday, May 7th - Sunday, May 20th
CCC Gallery, 12-6pm
Opening Reception: May 7th, 4-6pm

One Woman Show by Katie Glick

Theater Program Senior Project
Wednesday, May 16th - Thursday, May 17th
Place and time to be announced

Tony, like Warhol and Class of 1902, is dead, but Broadway South brings his story to life

BY AMY HOLZAPFEL

This semester's Broadway South production of "West Side Story" was in a word, impressive. After the tremendous success of last autumn's "The Mystery of Edwin Drood," the Bi-college community was expecting its successor to be on the same grand scale. When Broadway South made it known that this successor was to be "West Side Story," they took a large risk for a company so newly formed. They chose a challenging show and had the talent and energy to see it through. For this, I commend them wholeheartedly.

Certain aspects of the production itself were better than others, and some were particularly striking in their quality. The choreography is certainly worth noting, both in the talent of Choreographer Miriam Giguere and in that of the dancers themselves. The dance conveyed the real electric energy merited by the music. I was very, very impressed. Conductor John Maclay, with a predominantly bi-college student orchestra, rendered Bernstein's fantastic score very well, while Director Dave Fougere had the energy to tackle the difficult job of bringing together a large cast.

Actors Alex Marotta (Riff), Michele Owens (Anybodys), Steve Canfield (Action), and Pedro Amaro (Bernardo) all had particularly full senses of their characters, which was obvious in their energetic performances. Tina Falcione deserves special note for her ability to capture the stage as Anita, and Glorimar Santini's beautiful voice and honest lik-

ability on stage made her the perfect Maria. The fact that this was Glorimar's first time on stage exemplifies what is, to me, the magic of theater.

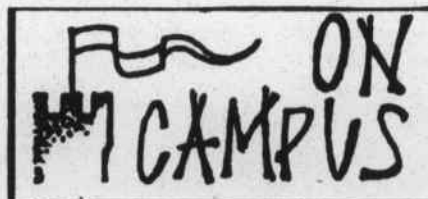
I was left perplexed, however, by certain aspects of the production. The actors were well prepared, yet not entirely believable. In the street gang scenes, if the male chorus had been a good deal more violent, I would have gotten a more complete sense that I was in the foreign and dangerous environment so impor-

tant to the tone of "West Side Story." The reading of Tony, a sweet and sensitive character acted and sung well by Keith Vitali, was neither bad nor incorrect, but it was difficult for me to

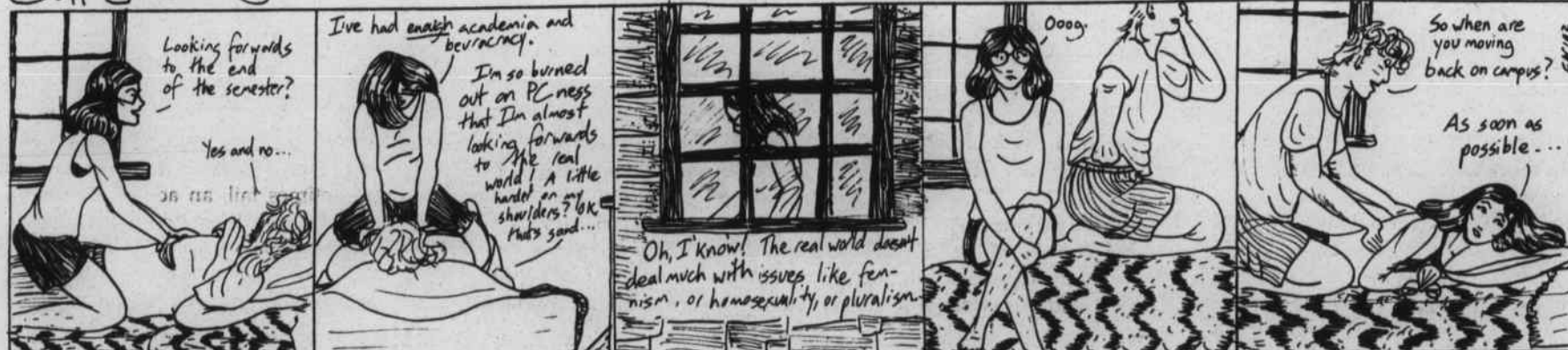
assimilate his character with the plot and with the production as a whole.

To me, the romantic scenes lacked true intimacy. I found myself loving Tony and Maria's relationship and wanting to see more passion from it, more tenderness, perhaps. The loss of their inhibitions in the new, overpowering emotion of love was one important element of Tony and Maria's rapport which I particularly missed.

I commend Broadway South for being such a strong entity in Bi-college community theater. It will be sad to see founders Fougere and Maclay graduate, as their talent has become something Haverford and Bryn Mawr theatergoers could rely upon for every show. Broadway South has set their sights high and given the Bi-college community a large and ambitious production that was, in many respects, very well done.



Suffragette City



A Last Challenge to Seniors: Connect the Quote with the Professor, or, Did you really Get Anything out of Bryn Mawr?

- | | |
|---|--------------------------|
| 1. "A white dwarf is no different than a potato." | A. Neil Abraham |
| 2. "Sure, I'm a fluctuating wave." | B. Sandra Berwind |
| 3. "Bloom is a much more concrete person, and you will find, when we get to his breakfast, it will be much more material." | C. Diane Elam |
| 4. "Am I knocking on an open door?" | D. Julia Epstein |
| 5. "Like when you were a kid and you tried to look up 'masturbation' in the dictionary." | E. Steve Gardiner |
| 6. "Okay, so what now? Right — now we're salivating." | F. Jane Hedley |
| 7. "When the father enters the picture, the kid experiences post-structural anxiety." | G. Thomas Jackson |
| 8. "You never get anywhere unless you're rude ... that's an overstatement. I hate rude people." | H. Vladimir Kontorovitch |
| 9. "Once upon a time, in a monastery in Austria, there lived a monk who liked peas." | I. Mike Lewis |
| 10. "I suggest that we apply for a grant ... from the Egg Bureau." | J. Frank Mallory |
| 11. "Make some reasonable assumptions and estimate how much you would heat up if you fell from the top of the Washington Monument." | K. Bill Mullen |
| 12. "He's one of my all-time chemical heroes." | L. Mary Louise Nigro |
| 13. "Ladies would return to the salon ... well... not to smoke cigars." | M. Bruce Partridge |
| 14. "What would you say if I told you that <i>Great Expectations</i> is about pencil manufacturing?" | N. David Prescott |
| 15. "I'm the kind of person who puts a nickel in the parking meter." | O. George Zimmerman |

The penultimate segment: the appointments saga nears completion

continued from page 8

These guidelines serve as a working list of priorities for faculty/student Search Committees. Each search must demonstrate it has attempted to identify and contact minority candidates in the field of interest. The guidelines themselves are very aggressive. "We're really asking ourselves 'what will it take to attract minority candidates to Bryn Mawr?'" notes Miller. "We've made a big effort over the past two years," she continued. Cold-calling, networking, and placing advertisements for job openings in non-traditional publications are some of the ways the College is attempting to tap into the small pool of minority candidates nationwide. "We've been doing much better on getting minority faculty in our final pool," added College Provost Judith Shapiro.

The College has also formed a Committee on Academic Priorities (CAP) which has been in effect since last September. The faculty-run Committee was given the task of identifying the College's long-term priorities. All requests for faculty appointments must go through the CAP review process. Previously such requests would go straight to the Appointments Committee.

"The [CAP] Committee grew out of a concern that there was lack of faculty voice in academic planning," explains CAP member and professor of Classical and Near Eastern archaeology Jim Wright. The five-member Committee is elected off the floor of the General Faculty, as are members of the Appointments Committee. Wright explained that with the sharp cutbacks since the five-year plan went into effect, CAP has had to "balance the demand for faculty appointments against the needs of the institution."

Professor Wright acknowledges that

being charged with the task of identifying the College's "long-term" goals is a fairly grand objective. He explained that the Committee's first agenda is to "maintain the traditional excellence of Bryn Mawr through its mission of educating women and fostering teacher/scholars." Wright emphasized that CAP does not "think about programs it would like on campus, rather it is to decide what programs to support and in what order."

A new appointment "will affect the life of a department for a minimum of six years," said Wright, emphasizing the importance of the appointments process. CAP has several long-term goals along with its short-term mission of identifying the College's faculty-hiring priorities. It will work to preserve the remaining graduate school programs, strengthen departments through the evaluation of internal and external peer reviews, and evaluate any project proposals that faculty care to submit.

Wright strongly encourages faculty to continue developing innovative programming proposals. Though he acknowledges the College's limited resources for funding new initiatives, Wright is cautiously optimistic. "Viewed in the five-year term, it's frustrating," he noted. But the longer-term funding outlook may allow for a return to a more flexible budget.

In another response to the five-year plan, Bryn Mawr has been working more closely with Haverford in all of its hiring decisions. Before submitting any appointment proposals to the CAP Committee, a Bryn Mawr department must first discuss the measure with its counterpart department at Haverford. The proposal is eventually reviewed by the Two-College Committee on Academic Cooperation as well as the Haverford Educational Policy Committee. This intensive

review process is intended to eliminate duplication in faculty specialties, hopefully maximizing the range of discipline specializations between the two schools. Haverford departments must also consult with Bryn Mawr in their hiring decisions. Explains Provost Shapiro, "We're tightening up our two-college consultation process."

CREATIVE SOLUTIONS

The administration's growing emphasis on "long-term" institution-wide planning may "compete at times with departmentally perceived priorities," acknowledged a 1988 College Self-Study report. Indeed, there have been several instances where department requests for new appointments have been turned-down because these requests conflicted with the College's long-term staffing priorities.

Departments have complained that these staff cut-backs are too severe and interfere with their ability to perform research, especially when combined with the elimination of such a large number of graduate school programs. Obviously, research is an important part of any department's activity and affects its ability to remain current in its field.

Along with being denied staff appointments, departments are having an increasingly difficult time initiating new academic programs. Like traditional departmental programming, any new academic programming initiative requires money and faculty time to implement. While the College often cannot fund these new program requests, it has encouraged faculty to be creative with existing academic programs. One result has been an increase in the number of interdepartmental projects.

Interdepartmental programs that draw from existing faculty are an appealing alternative to new projects. The College

saves money and avoids officially "spreading itself too thin." Faculty who are interested in the school's interdepartmental programs, such as the Growth and Structure of Cities major and the Feminism and Gender Studies minor, act as administrators, instructors, and student advisors for these programs, in addition to their individual department responsibilities. While an astonishing number of faculty are participating in interdepartmental programs in spite of the workload involved, they are not uncritical of the program structure.

"Administering an interdepartmental program is a nightmare," says professor Jane Caplan, co-coordinator of the Feminism and Gender Studies program. Caplan must balance her responsibility as History Department Chairwoman with her involvement in women's studies. Like many other professors, Caplan does not think interdepartmental programs are a substitute for hiring new faculty. For instance, Bryn Mawr faculty working interdepartmentally often can only contribute one course to such a program. Every interdepartmental faculty member interviewed for this article wants a faculty appointment whose major responsibility is to the interdepartmental program they are involved with.

For this reason, department priorities are conflicting with interdepartmental calls for new appointments. Ideally, whenever possible, departments allied with interdepartmental programs will try to fashion their new faculty requests to fill two positions in one - designing a job where the new faculty would be able to work in both programs. This doesn't always happen and, in any case, it further complicates the already difficult recruitment process.

There are a large number of people
continued on page 15

The U.S. model of oppression in Central America: panels explore questions of policy and power

continued from page 6

with apprehension by other members of the world community. Cuba's fear of being next in line as a victim of U.S. intervention has been a factor that has prompted them to back Marxist factions perhaps more strongly than they might have. Cuba has also tended to perceive Central American governments as banana republics that are unable to defend themselves against the United States, and because of this have perhaps misunderstood initiatives of multilateral natures, and reacted more strongly than was necessary in defense of the groups they support.

He also noted other conditions regulating Cuban response, noting that Cuba has had its own element of internal unrest, partly in making the adjustment of its entire economy to the concept of perestroika. They have had problems in defining and communicating policy decisions, especially with Nicaragua, and all of these factors have contributed to Cuba's inability to move from the role of support to the role of mediation, which is what each of the members of the panel seemed to think was the important transition to be made.

Smith, who acted as a diplomat in Cuba before moving to teaching, spoke primarily of the U.S. impact in determining Cuba's role in Central America, and said that while "we don't agree with

many things that they do, ... that doesn't mean there shouldn't be a sensible dialogue with them." He recalled the "clear and sensible" objectives set forth by the Carter administration in 1977 — a withdrawal of Cuban troops from Africa, a reduction in Soviet influence, and an improvement of the human rights situation — and noted that when Carter talked, 5,000 political prisoners were released. He stated that we stopped talking to Cuba shortly thereafter, and believes that had we discussed the situation in Ethiopia with them, the war there might never have taken place.

Smith condemned the Reagan administration for its refusal to enter into dialogue with Cuba, and stated that "we can accomplish more through dialogue than through confrontation. Confrontation is 30 years old now; we should be able to find a better way." Drawing from his experience in Cuba, he said that Cuba has asked for guidance, but the U.S. refuses, even while we insist that we are unhappy with Cuban conduct. "Cuba has dared to defy us," he said sarcastically. "We had legitimate disagreements, we had sensible objectives, but now it has become clear to me that this isn't the case. No matter what Cuba does, at least as long as Bush, and I think almost any administration is around, we will be unwilling to negotiate."

White believes that the U.S. feels the

need to show that we have the power to carry out our own policies in Central America while excluding the Cubans, and that we will not accept them as a mediator in Central America, a role for which they have great potential.

Smith ended by pointing out U.S. inconsistency in much the same way that White did, and stated that, "apparently we are determined to violate international law just because we want to."

Nostra Culpa

The College News would like to apologize to Betina Cochran, Holly Hutchison, and Pam Silvestri for misspelling their names in our last issue. In addition, we throw ourselves at the mercy of the omnipotent Bryn Mauriansian Sibyll, aka Lady Oracle, aka Madame Lulu, aka The Southeastern Pennsylvania Telepathic Authority for inadvertently omitting the jump of her horoscope. The full text appears on page 12.

The Home Stretch of Faculty Woes: the article ends here, but the problem doesn't

continued from page 14

working to adjust the appointments process to the budget restrictions that came with the five-year plan. New appointments really have become a precious commodity in our community. President McPherson meets personally with each faculty candidate which is unusual for a college president as well as time consuming. "It's the most important thing I do," she explains. On the future of the appointments process at Bryn Mawr, she adds, "There are few things more important to the long-term

health of the college."

Along with McPherson, the growing list of people involved in Bryn Mawr's appointment's process includes: Provost Shapiro, Dean Tidmarsh, CAP members, Dean of the Graduate School Catherine Lafarge (when applicable), Joyce Miller, members of the Appointments Committee, the relevant Search Committee, at least two Haverford review committees, along with several Haverford administrators, and interested students.

At times, faculty appointments at Bryn Mawr can resemble a house of cards on a rickety table. As the administration tries to stabilize the financial foundation, faculty and students work to balance the need for new appointments against the long-term needs of the College.

Ms. Hank's Wisdom Continues

cnued from page 16

tain a crush for nigh over 12 months. Yep, you guessed it, your Ms. Hank was floating in the tunnel of love all by herself, and without a paddle. This unfortunate crush was only fueled all the more by the infrequency with which I saw her.

So, based on my own first hand experience, I offer you the following advice:

Hang in there. Oftentimes these things will go away with increased contact with said love/lust object. It'll go away eventually, and if it doesn't, well, spend many long afternoons dancing on the green in a sundress (or shorts, if they're more your style) sans underwear, reading the "Winnie-the-Pooh" and generally openly revelling in the beauteous spring days. Who knows which unsuspecting undergrad may fall head-over-heels in infatuation with you.

Should this in itself prove problematical, drop me another line. And should you find that this is an undying cycle, not just a 'hormone thang' or spring fever, consider talking with a psychologist about life, et al. Talking to someone who isn't going to look at you funny or give you flippant columnist answers is a lovely thing, especially when it's free, as it is for six sessions in Bryn Mawr's counseling center. After all, neither you nor I can solve all the problems of that great mystical affliction, LOVE, in one short column.

Death to the patriarchy and all other nasty forms of oppression,

Ms. Hank

LOCutionary quest:

MAWRTYR'S
word search

Been feeling at a loss for words lately, as though you've used them all before? Below are several of the most popular words at BMC, handy for any occasion. So jump in! For fun and

m p p m s m b a a c a d e m i c i c e a
e a g r i j c d a n g l k n m r o o c z
t t r h r p f e n f i g p o a m n n v c
a r f l a t t o p l u w a l m u x f e o
m i l m b n o p a e j r z u g n y r l n
i a r d t o g r b s t f n w a s a o i s
t r j u w x r n c u l i v i n t e n s e
i c l v y z a o d m t b a z g r i t n n
g h r s u g a r l y c d p u s e n a o s
e y p e i h g f e i s m l n t s v t n u
l t g l w o r k c m g l j m d s a i m s
d l s t d c i d e b a h k l l e l o o d
i z l a n y u f i g h z t y e d i n n i
a e m b o h f t o p p r e s s e d a o s
l b g s p t e g i n o g r w x f a l g o
o o r o r a d h j m p e u v z t v a r
g h s r t p u c k l v r r s t m e p m d
u p a b o o k a f f e i n e u r o t i c y e
e m i e v w a b d s u o u t s e c n i r
x y z d c a m e l l i g h t s s m a b s



Lacrosse team finishes off the season on a triumphant note

BY ZOE VLACHOS

"Short passes, Bryn Mawr... Gotta play D... Sticks up, defense... Who's on her?... Another one right away, Bryn Mawr... Good job, Lu!" These were some of the comments that could be heard from head coach Bobbi Seidell, assisted by Jen Shillingford, this past week as she coached her Lacrosse team to three straight wins in their final week of the season.

The week was highlighted by Sophomore Shira Fruchtmann's (yes, it has been determined that Shira is definitely a Sophomore) amazing goal in the last second of the game on Wednesday against Philadelphia College of Textiles and Science. This goal broke a 10-10 tie, clinching an exciting victory. Way to go, Shira!!! Bryn Mawr also defeated Gwynedd Mercy 22-2 and Eastern College 20-8.

The team was led this season by its tri-captains Senior Mary Kopczynski, Junior Liz Chang, and Junior Lucinda Kerschensteiner. Needless to say, the job of a captain is not an easy one, and these three outstanding players have done a great job of it.

As well as being a captain, Junior Lucinda Kerschensteiner led a thewy offense along with Senior Katie Glick, Senior Nadine Bustos, Sophomore Shira Fruchtmann, Sophomore Alyssa Nering, and Freshman Gidian Mellk. Freshman Debbie Rubino, a member of the incredibly enthusiastic junior varsity Lacrosse team, hit the nail on the head when she said, "Shira can duck any chuck and has cute knees to boot."

Captains Senior Mary Kopczynski and Junior Liz Chang led a fearless defense along with Senior Liza Baillie and Freshman Anne Stone (yes, Anne is most definitely a Freshman). Goalie Sophomore TA Misko performed some incredible stunts this season, especially with her amazing head saves, along with goalie Junior Charlotte Page. Juniors Katie Blake and Louise Zimmerman exhibited their strength in the mid-field.

In addition Juniors Christina Cuomo and Karna Rush, Sophomore Jenn Davy, and Freshman Catherine New contributed to the accomplishments of the team. Senior Marianne Dait and Sophomore Becky Koh also gave a lot to the team this season. If it weren't for Marianne Dait's wonderful coaching, many members of the junior varsity team wouldn't be able to cradle.

The varsity team's record currently stands at 6-8 with three games remaining to be played at the First Seven Sisters Lacrosse Tournament, which is being

hosted by Bryn Mawr College on April 28-29. The team's 6-5 win over Swarthmore was a definite highlight to this season.

The junior varsity team, coached by Jen Shillingford, had a record of 0-4, but as Freshman Debbie Rubino put it, "we had a lot of fun and it was a great season." To put it in my own words, since I too am a member of this terrific JV squad, we learned a great deal and improved immensely from the first day when none of us were able to hold a stick. We look forward to returning next season and improving even more.

Coach Bobbi Seidell will be making her last appearance at the Seven Sisters Tournament. She has been a great teacher and a wonderful coach for the Lacrosse team and the Field Hockey team. She has taught both on and off the field, and she will be greatly missed by all her players. Also leaving the team are Seniors Liza Baillie, Nadine Bustos, Marianne Dait, Katie Glick, and Mary Kopczynski. All



The Athletic Association Triathlon was swum, biked, and run Sunday, April 22

five of these outstanding players have given a lot to their team and they are going to be missed by their teammates.

The season would not have been the same without a few behind the scenes people. Martha McMahan patched the team together and, without her, there would not have been a team. Senior Kerry

Williams and Junior Kitty Turner have given a lot of time to the team as statisticians and their work is greatly appreciated.

All in all, it's been a good season for the Lacrosse team. The team has grown and learned a lot, and we all look forward to another solid season next year.

Dear Mrs. Hank



Dear Ms Hank,

April seems to be the season of major religious holidays. It makes me miserable. I was raised a Christian, but like a lot of people I stopped going to church when I realized how Christians had oppressed so many other religious groups — not to mention women, people of Color, and gays.

I feel sad when I see my Jewish friends celebrating their feminist Seders, my Islamic friends courageously refusing food between sunrise and sunset, and my pagan friends holding forth eloquently at panel discussions. I feel sad because I don't see Christians doing much but Operation Rescue and proselytization.

On Easter Sunday I woke up in a horrible mood because I just didn't know what to do. I wanted to go to church so badly but I didn't know where I could go or how I would feel when I got there or how I would feel when I got back. I thought it would be hypocritical to support — even by my presence on a single Sunday morning — an institution which I despised so much.

What should I do next Easter?
Alienated Mystic

Dear Alienated Mystic,

Start a support group.

No, seriously. It's obvious by now that, as a Christian, you have the problem of

identifying yourself with the oppressor. This is a goofy problem to have — after all, Christians take their name from a person who identified with women, the poor, the sick, the insane, and so on. Nevertheless, it's a real and serious problem. Historically, Christianity has been the religion of rich white people who have appropriated the land, the labor, and the lives of the rest of the world. In dealing with your religion, you have to take that into consideration. It seems that you are doing that much already.

However, I think you are wise to admit to yourself that you "wanted to go to church so badly." Religious beliefs have a way of staying with you. If your Christian background plays an important part in shaping your identity and your view of the world, it's good to admit that. (Otherwise, you might end up thinking and speaking in Christocentric ways without ever realizing it. For instance, you might find yourself saying "Oh, Christmas trees are just secular holiday symbols. Easter eggs are just symbols of spring.")

You have a couple of options.

You could give up all your progressive and feminist and humanitarian ideals and follow the "true" Christianity offered to you by mainstream America. DON'T DO IT!!!

You could choose to identify yourself

with a religion which you do not find oppressive. Many people who were raised as Christians find fulfillment in pagan and neopagan religions, in Goddess religions, in Zen Buddhism. If this seems to be the right path for you, you should take it.

Or, you could try to practice Christianity in a way that is more in keeping with your basic ideas about liberation and justice. Then you would be able to say to the oppressive mainstream: YOU DON'T SPEAK FOR ME. HA. This is the hardest option, but if you are up to it, I recommend it.

Next Easter? Go see the sunrise. Dye Easter eggs deep purple. Write a poem. Call your mother. Don't go to any church that makes you miserable. And if you can't find anyone to celebrate with... well, maybe you should start a support group.

Death to the patriarchy,

Ms Hank

Dear Ms. Hank,

I am getting sick and tired of having crushes on women who already have lovers. I am not into breaking up what I know to be monogamous relationships, and I am even aware that this woman is IN LOVE. I know that it's spring and all, but I don't even think that this is a hormonal thing. Okay, so maybe it is. What can I do about it?

*Signed,

Losing significant amount of hair over my love life (or lack thereof)

Dear Hair Loss Victim,

Flowers, warm air, and the excuse not to wear underwear under spring sundresses are pretty good excuses for crashing headlong into unrequited love, but if being a slave to amorous affections and infatuation fed fantasies is becoming an annoying habit, you just might want to take a hard look at what is sending you sprawling.

Having crushes on those unavailable folk means that you don't have to deal with the frightening possibility and ensuing responsibility of Relationships (please note the capital 'R'). Crushes are temporarily amusing, and are temporarily a decent mode of escape. I myself, in younger carefree days, was able to sus-

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Remaining Athletic Events...

Saturday May 5	Bi-Co Rugby vs. Bucknell	11 am
Sunday May 6	May Day 5K	3 pm
Friday May 12	Senior Streak	5 pm-ish
Friday May 17	Final Final	9 am